

General Semantics

BULLETIN

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For information and inter-communication among workers in the non-aristotelian discipline formulated by Alfred Korzybski. News, views, comments, group activities, work-in-progress reports, research and applications, etc.

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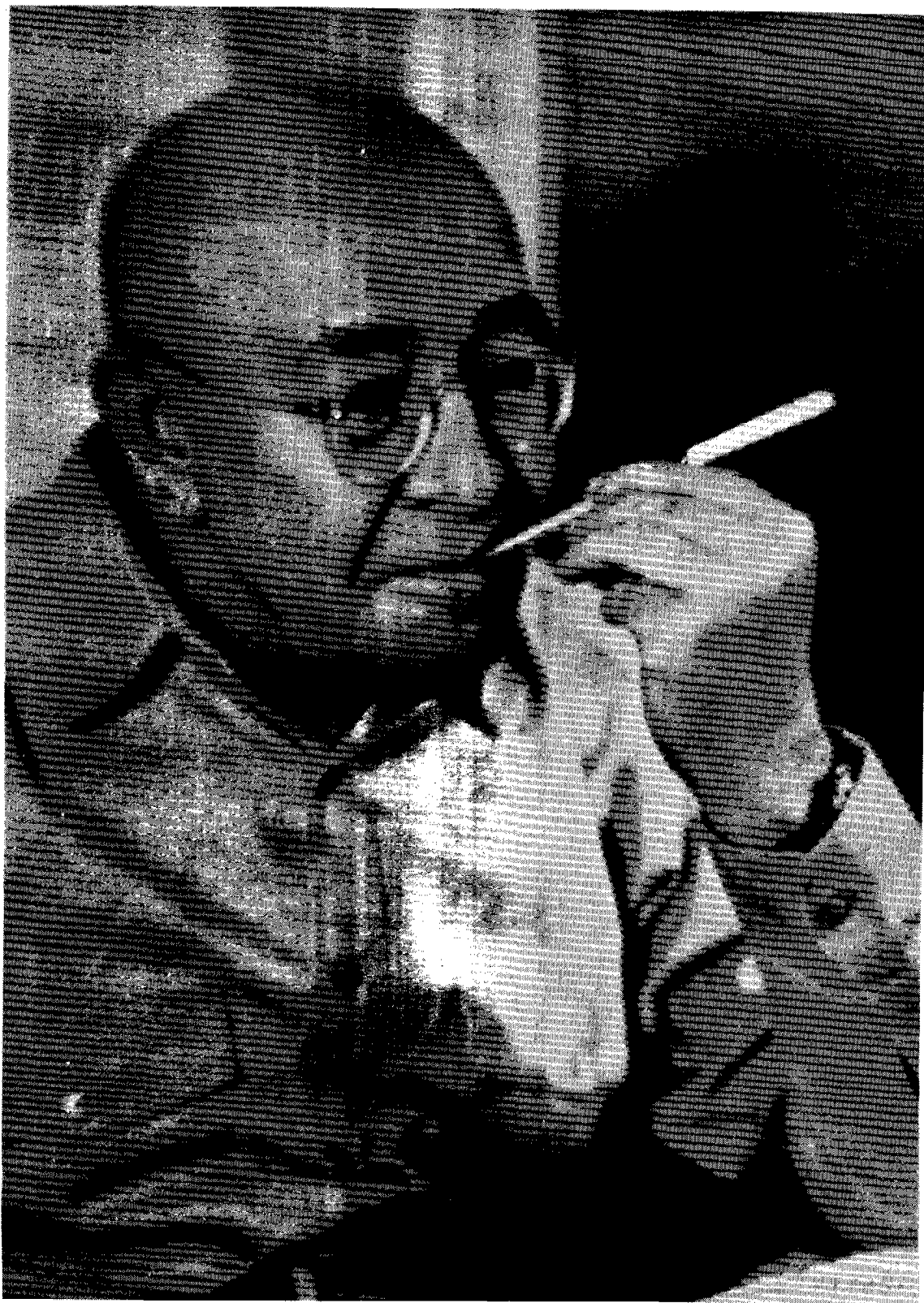
As the news of Alfred Korzybski's death spread round the world, this was notable in the hundreds of messages we received - very few were conventional and formal. People in far places who had never seen or corresponded with him wrote of their sense of loss to the world and themselves as warmly as his seminar students and other friends who knew him personally. Many asked questions which were in effect saying, 'please tell me more about Korzybski - his life, his work and his death. What was it like to know and work with him? How did others feel about him?' In this sense, the present issue of the Bulletin is devoted to Alfred Korzybski and might be called a 'memorial number'. But it does not purport to be 'a memorial' in the usual sense of a collection of tributes to an eminent man and his contributions to science and society. That is for the future - perhaps in 1960 a collection of Essays in Memory of Alfred Korzybski will be forthcoming which would adequately trace the influence of korzybskian methodology in many fields - his contributions to human understanding in our times.

Here is the man as some of us knew him and know him. Here is the Service at which we said goodbye to him at the Institute. Here are some biographical facts, some pictures of him. Here are his own words on 'Time-Binding and Human Potentialities' - a lecture most characteristic of him in the last phase of his life-time work.

THE EDITOR

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ALFRED KORZYBSKI, 1879 - 1950

Photographed in New York December, 1949, by Lotte Jacobi.

A MEMOIR: ALFRED KORZYBSKI & HIS WORK*

Every scientific discovery is in a sense the autobiography of the man who made it.

Alfred Korzybski came to America in December 1915. He wrote Manhood of Humanity in 1920 when he was 41 years old. It is, so far as I know, his first written work published or unpublished in any language. To me this has always seemed a very significant thing, related to the creativeness, the relentless vigor, the simplicity of the man, the integrity, the depth, the practicality of his work and methods. Over the years as I observed him and his method of work -- visualizing, concretizing, slowly slowly bringing the most complex problems down to their structural essentials in terms of simple earthy examples -- I could well believe his report: 'From babyhood I was silent, I had nothing to say.' -- that is, before he came to America, made English his language, formulated his functional definition of man in this book. All his life he looked wide-eyed at the world, he contemplated what he saw, he questioned, why, how. He seemed possessed by a passion for comprehension. He lived and studied men on the soil of Poland, in the cities of Europe, on the battlefields of the eastern front. He studied the history of men, in books and at the universities -- the successes and the tragedies of man-made civilizations. He questioned why so? -- how could we do better in our time? He was a lover of life, of music, of the poetry of feeling. He loved mathematics, engineering. They fitted the life facts. When men used them they escaped from animal trial and error, they could predict outcomes, pass on their findings, progress in their control of non-human things. Why was this not so in human affairs?

The impact of his experience in World War I, of coming to live in this new country and this open society, of finding a new language which suited him for the formulation of his non-verbal 'thinking' -- these among others were precipitants. His lifetime studies and questions fell into new focus. He saw the significance of the obvious and the implications of the obvious. He verbalized the obvious in his functional definition of man as a time-binding class of life: Not what man is. What men do, as an exponential function of time. He developed the implications of the obvious characteristic of man and of man's unique environments of symbolism and valuations, in Time-Binding: The General Theory (1924-1926), in his Science and Sanity (1933), and on through to the end of his life in his later writings, in his seminars, and in his work with students.

This book has been out of print for eleven years. In these years Korzybski did his major teaching at the Institute of General Semantics, and Science and Sanity has been increasingly read, viz. twelve hundred copies bought from 1933 to 1938; seventeen thousand since. Very many who have read Science and Sanity and who have studied general semantics with him at the Institute have, I suspect, never held a copy of Manhood of Humanity in their hands. Science and Sanity, or someone else's writings about general semantics has been their first introduction to Korzybski, and many have little notion what the term time-binding and its implications represent. Some of these persons have expressed in diverse ways vague discontent, an uneasiness as if they were missing something methodologically in the socio-cultural import which they felt but could not find made explicit in Science and Sanity. Korzybski was him-

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This Memoir will appear in the Second Edition of Manhood of Humanity, to be published in July 1950.

self so full of the significance of time-binding, of the social feelings engendered by this new 'image of man', I do not believe that he saw this need until quite recent years. Meantime, requests for re-publication of his first book have been mounting steadily. He was meditating on a new introduction for over three years, and he was still working on it when he died. As the 'Editor's Note' indicates, plans for publication had been completed and this Second Edition must appear without his introduction. Fortunately, Korzybski's own recent paper, 'What I Believe' (1948), summarizes his life's work, emphasizing the central role of his time-binding definition of man. This paper and Professor Keyser's chapter on 'Korzybski's Concept of Man' (1922) were already planned for inclusion. They serve now as introductions, retrospective and contemporary, to this book. The editor, my friend and colleague Charlotte Schuchardt, has asked me to add some prefatory words before the volume goes to press.

I knew and worked with Alfred Korzybski for fifteen years, first at a school where I was principal and then at the Institute he founded and which I am now privileged to carry on. I studied with him intensively and used his methodology at the school. He re-educated me as an educator, and I gained insights into multiple aspects of his life, his feelings and his methods. I also observed most of the 1800 who studied general semantics with him at the Institute seminars. Over the years, I came to feel that Alfred Korzybski, his life, his writings, the work he did, were singularly indivisible. In this brief memoir, I feel impelled to communicate something of that unique human-being-life-work complex, and to record an approach I have found clarifying in 'seeing' his work as a whole. In writing it, I have a picture of the potential readers of this book and tend to see them mostly as people who have read Science and Sanity and other writings dealing with general semantics per se. To convey briefly something of what I would like to convey to these readers, I must use Korzybskian formulations and terminology without explanation. For this I ask indulgence from other readers of the book.

This seems to me important: Korzybski's time-binding definition makes a sharp distinction between men and animals. But he emphasized the differences without dismissing the similarities (not either-or) -- without, that is, breaking the continuity of a dimensional hierarchy of life. Viewed on a scale of increasing orders of complexity, amoeba₁.....Smith₁-in-western-civilization^{today} represent natural phenomena; differ not in kind but in degree of complexity, the number of factors to be taken account of. With the time-binding theory, he made man and the accomplishments of men, the successes and the tragedies of human histories and cultures comprehensible. He reduced human phenomena to something already known, evident. He satisfied the creative scientist's striving for unification and simplification of premises (i.e. Mach's principle of economy). He formulated a basic theory for the foundations of a natural science of man, encompassing not only man's biological but his psycho-symbolic nature, and his accomplishments -- e.g. mathematics, the exact sciences, the arts, ethics, etc. As a new theory must, time-binding covered all the old assumptions, included and explained new or neglected factors, led to the discovery of new factors, and their incorporation into that theory. The skeptic will question this. He may say this 'is not science', but a 'miracle creed'. Admittedly so -- perhaps. The values of a scientific theory, it seems, can only be assayed by what comes out of it by the process of 'methodo-logic' development, and by empiric demonstration of workability of principles and methods derived from it.

The theory of time-binding led Korzybski, inevitably, to the formulations of a first non-aristotelian system on premises of great simplicity, and to the formulation of a modus operandi for that system. This body of coordinated assumptions,

doctrines, principles, etc., and methodological procedures and techniques for changing the structure of our neuro-symbolic reactions to fit an assumptive world of dynamic processes, he called General Semantics. He described this whole discipline as an empirical natural science and the extensional method as a generalization of the physico-mathematical 'way of thinking' applicable in all human evaluations.

For the rest of his life Korzybski was concerned with testing out the human values of his formulations, his hypotheses. Would the practice of general semantics liberate human time-binding energies, lead to more adequate evaluations, greater predictability and so sanity -- in the lives of individuals, in their conduct of human affairs, and so eventually in the effects of science on society, narrowing the gaps between these rates of progress?

Twelve years of study went into the formulations before he was ready to publish Science and Sanity. He studied human evaluations in science and mathematics and in psychiatry, 'at their best and at their worst' as he put it, from the standpoint of predictability and human survival. He wrote the first draft of Science and Sanity in 1927-28. He published it in 1933 after tirelessly checking the data necessary for his methodological synthesis of modern sciences and testing the structural implications of the terminology in which he cast his formulations. As Poincare said, 'All the scientist creates in a fact is the language in which he enunciates it.' The changes Korzybski made in the verbalization of his formulations from his first book to Science and Sanity make a fascinating study in development of linguistic rigor. He called this testing of the structural implications of terms (and formulations) his 'linguistic conscience'. Few know that Korzybski originally intended to call his major work Time-Binding. He changed the title to Science and Sanity practically on the eve of publication, because he felt he should emphasize that interrelation. The verbal continuity between Manhood and Science and Sanity he preserved in the title of Part VII, 'On the Mechanisms of Time-Binding'. In these pages, 369-561, he expounds his non-aristotelian system and general semantics. Many readers have apparently missed this continuity.

In this book, and in Korzybski's early papers outlining the general theory of time-binding, the reader familiar with Science and Sanity can see and trace back the process of methodo-logic development from 1921 to 1933. He can see how the non-aristotelian system and general semantics followed from the theory of time-binding as inevitably as theorems from geometric postulates.¹ He will see how the Structural Differential, the principle of consciousness of abstracting, the extensional method and devices, etc., came out of the theory and the related investigations of the mechanisms of time-binding. He will see, among others, the beginnings of Korzybski's formulation of neuro-linguistic and neuro-semantic environments as the unique inescapable environment conditioning the reactions of the human-organism-as-a-whole, in any culture at any time -- an invariant relation. This formulation of the neuro-linguistic and neuro-semantic environments (and the neurological mechanisms involved) seems to me one of the great and most useful of Korzybski's higher order generalizations directly derived from time-binding theory. It generalizes to a higher order the 'psycho-cultural approach' (Lawrence K. Frank, et al). It has made the mechanisms of cultural conditioning and cultural continuity comprehensible to me and many other students. It will, I believe, eventually unify and simplify

¹See Oliver L. Reiser, 'Historical-Cultural Significance of Non-aristotelian Movement and the Methodological Contributions of Korzybski,' and 'From Classical Physical to Modern Scientific Assumptions,' Papers From the Second American Congress on General Semantics, M. Kendig, Editor (Chicago: Institute of General Semantics, 1943), pp. 3-10, pp. 69-78.

the premises of cultural anthropology, psychiatry, Pavlovian and Lewinian psychology, empiric social sciences, etc.

The reader who has studied Science and Sanity, trained his nervous system with the techniques of the non-aristotelian discipline of general semantics, applied it in his life and work, has made his own non-verbal demonstration of empiric workability. He can assay the values great or small to him of what came out of Korzybski's time-binding theory and compare his evaluations with the reports of others who, with various degrees of competence, have applied it in many fields.² The reader who has merely read Science and Sanity, who 'knows' it verbally, even if he can repeat verbatim all the principles and terminology, has slight criteria for his evaluations. He may or may not get insights from the reports of others, i.e. accept their evaluations as shown in practice. If he enjoys skepticism he can argue as endlessly about the validity of the reports as he can about Korzybski's theories in the abstract. The aristotelian tradition has trained him to do that: words and experience are equated in the tacit assumption that if he knows the words he knows 'all'; any proposition can be proved or disproved by talking, etc., etc. If he is trained in some scientific specialty, where he can, or thinks he can, narrow his problems down so that he has only two variables to control, he may balk at 'accepting' the empiric value of anything that deals with the multiple variables of human life and cannot be fitted into his formula.

Some have dismissed Korzybski's work as 'nothing new'. Others consider it 'too radical' (or too 'unscientific') for serious 'scientific consideration'. Such receptions of the new and different are not rare in the history of science. For 'philosophic' or 'scientific' skeptics who wished to argue a priori about his work, Korzybski had a favorite expression, 'Don't talk. Do it.' ('It is strictly empirical.') This epitomizes the non-verbal character of the working mechanisms of the discipline, its strength -- and the difficulties he faced in his pioneering efforts.

'I don't know, let's see!' was another pet saying of his, when faced with something new. This was the attitude he, the engineer, took towards his formulations. That is, he was his own best skeptic -- he knew for example the pitfalls of 'logical' consistency versus life reactions. He remained 'the skeptic' for many years until he saw (had empiric evidence which satisfied him*) that the formulations, the verbal and non-verbal techniques of the extensional method he expounded and demonstrated in his seminars on general semantics were teachable and workable -- were, in fact, an appropriate scientific methodology for the time-binding theory and for general education toward realizing human time-binding potentialities.

Korzybski founded the Institute in June 1938. In September Chamberlain went to Munich. The words were 'peace in our time' by 'democratic appeasement,' and the facts were war and more dictatorships -- as Korzybski sadly predicted in his seminar that autumn of '38. His papers written during the next seven years record the impact on him, his reactions to World War II, in terms of his formulations, the direction his work was taking. Only those who knew and worked with him intimately know the depth of his social feelings, how he suffered in his whole person about

²See for example Papers From the Second American Congress on General Semantics, op. cit.; papers on the publication list of the Institute of General Semantics; other papers distributed to 'Members of the Institute' and the recently inaugurated General Semantics Bulletin published for Members by the Institute.

*In most matters of uniquely human significance, we have to be content with observing phenomena that cannot be quantitatively measured as of 1950.

the war. The daily chaos of today blunts our memories of what he -- all of us have -- lived through then.³

He was 59 years old the summer he founded the Institute. The work he set himself to do there radically changed his life pattern. Behind him was a tremendous feat of physiological endurance, 'mental' power and vigor, the vast methodologic synthesis he had encompassed in Science and Sanity. The elegant simplicity of his formulations can be misleading in counting what they cost him as an organism. More feats of endurance were ahead of him. The new conditions were ill-suited to his make-up. Among others they deprived him of long periods of silence and isolation which were the sine qua non of his creative work, which he needed, craved as most of us do physical comforts. For the next eleven years he was surrounded by people and pressures. In the beginning he directed the Institute down to minutest details. He taught seminar courses and worked with individual students interminably. He carried on a mountainous correspondence. The number of papers he was able to write under the circumstances is remarkable to us who know the care he lavished on everything he wrote for publication. For many years he still hoped to write another book, incorporating the deductive presentation of the non-aristotelian system and general semantics which he made in his seminar courses. He was constantly harassed by our lack of money and security in carrying on the Institute and by the anomalies of a situation in which he could not approve or accept some well-intentioned suggestions and efforts made to help us gain acceptance and support. For example: Some wanted him to popularize his work, i.e. rewrite Science and Sanity for 'the man in the street,' etc. Others wanted him to be less forthright in his presentations, to modify his theoretical position and so compromise with current academic and scientific orthodoxies to woo acceptance at the universities and support by the foundations. The price was too high for him to pay if it meant compromising the integrity of the discipline, and so eliminating the possibilities of demonstrating the human, scientific values of the general semantics methodology in clear-cut applications, and their eventual comparison with what was accomplished by prevailing methods. He had to continue to work beyond the institutional 'safety zone', although he was well aware of the disadvantages of doing so. Persons who themselves seemed unconcerned about the scientific integrity of the discipline, took easier paths and did not understand his position; labelled it 'monomania', 'cultism', 'jealousy', etc. This fretted and saddened him. To him, his position seemed as simple as saying, 'Let's stick to our premises. If we set out to solve a problem by non-euclidean geometry, we don't switch to euclidean postulates. We would just make a mess. We have to have some honesty, stick to the method we start out with and then compare results. Which fits the facts best, which gives the most predictability in doing what we set out to do?'

The Institute was for Korzybski a training school and his research laboratory. He both taught and studied the students in his seminar courses. He was just as passionately absorbed in testing his work as he had been in formulating it. Each seminar meant 30 to 50 hours of vigorous lecturing, in some intensive courses eight hours a day. It meant hours of private work with each of the 40 to 50 students.

³Some famous words of the fighting-war years bring them sharply back to me. I refer to the recording, 'I Can Hear It Now'. In a half hour's listening, the sensitive reader may re-live the background Korzybski did his work against in the first six years of the Institute. 'I Can Hear It Now,' Volume 1, edited by Edward R. Murrow and Fred Friendly. Narrated by Edward R. Murrow (Columbia Masterworks).

He gave seminar after seminar, year after year. His endurance seemed endless. The results he saw in the lives and work of hundreds of these students and their reports to him over the years were not only his empiric evidence that his formulations did work. They were his chief source of happiness in the arduous Institute years.

He had his own peculiar style of lecturing -- a non-linear method of developing his exposition of non-aristotelian orientations by going round and round in a widening spiral, turning back to some example given at the beginning to illustrate a mechanism in his later lectures. He used shocking examples from his study in mental hospitals, from psychiatry, from his own experience with deeply maladjusted people, criminals, etc., to (as he called it) 'get under the skins' of the class, to 'shake them up'. He used examples from daily life, from the history of science, from mathematics. At times he was elegant, crisp, suave -- at others, humorous and discursive. Often his face, his hands, conveyed as much as his words and diagrams. One educator said he was the 'most powerful and effective teacher' he knew, 'a master of pedagogy'. Another said he was 'the worst, should study pedagogy'. People were seldom neutral about him, what he did, or how he did it. The more he shook their complacency, irritated them by 'rubbing in' the method, the more they learned. He insisted that anyone who wished to could enroll for a seminar. 'Because a general method of evaluation,' he said, 'has to work with anybody in any human activity or it's no good.' Professors, doctors, psychiatrists, artists, researchers, young college students, businessmen, social workers, laborers, etc., all sat in the same classes. All this may sound chaotic; it was effective.

In private interviews he showed individuals how to apply the methodology in analyzing and re-evaluating their personal lives and problems; he taught them to question their rationalizations, etc., constantly. These personal applications, he contended, must come first. The student must rigorously and continuously apply the extensional method in his personal living. Only then would he have a sure basis for successful application in handling 'impersonal' problems -- the human relations, the methodological problems in his work in any field, whether science, art, medicine, education, business, etc. A psychiatrist said, 'Korzybski deals with, uncovers "the cultural unconscious," makes it "conscious."* In psycho-therapy we do the "same" with the personal unconscious which is only a special case of the cultural.' Some like to call the seminars a 'school of wisdom.' 'Maybe,' said Korzybski, 'but wisdom is not enough. There's been plenty of wisdom in this world for milleniums and what? Wisdom, alone, doesn't work. You have to have a method for applying it continuously.'

A significantly large number of those who studied with Korzybski in some 56 seminars benefited, continue to benefit, from the training in various degrees. He had his failures. 'Ten percent of every class,' he claimed, 'got nothing out of it.' 'Some became,' he said, 'my enemies for life.' (When you touch the fundamental verbalisms around which an individual has organized his life pattern, it may be too disturbing for him to face.) Some 'got it' quickly and as easily fell back into old habits of thinking-feeling. They use the words but not the method. 'They "refused"

*That is to say, changes unconscious assumptions about the world, about man, carried in the structure of language; attitudes, value judgments, 'modes of thought' learned from our neuro-linguistic and neuro-semantic environments.

to work at themselves,' he said. Some learned general semantics 'intellectually' (i.e. verbally, 'cortically'), knew all the principles and terminology and techniques, but simply could not apply them, change their evaluations, their living reactions. Some 'got it' very slowly, over the years. It apparently had no effect on their lives, their work, and then -- something happened. Because to me it shows many things, I want to quote a letter written to Korzybski in April 1950 by a research psychiatrist who had not heard of his death:

Dear Count Alfred:

I think I owe you a little apology, a vote of thanks, and an explanation. As you recall it was in the summer of 1939 that I first became aware of General Semantics. At that time your and my good friend Dr. _____ [deceased] . . . took me with him to your Seminar. I could 'get' the cortical aspect [verbal] but for some reason the thalamic portion [change in living, feeling] seemed to elude me. However in this last month something apparently has happened. I begin now for the first time to 'feel' that General Semantics has something I need and which can help. What the explanation is I do not know -- all I can give you is the answer my small son (thirty-four months) gives me -- when I ask him why he does this or that, he simply says, 'Well I did it' . . . Just to let you know that sometimes it takes a little while for things to sink in, I remain, Semantically yours

Korzybski held his last seminar December 27 - January 4, 1950. That vast physiological endurance was running out. He no longer tramped up and down the platform shaking his cane. His lecturing was as vigorous, his 'thinking' as creative as ever. In January and February he wrote his last scientific paper for the University of Texas Clinical Psychology Symposium (1949-50) on Perception: An Approach to Personality.⁴

The circumstances of his death, it so happened, were symbolic of his life and work. In working with students, he exhibited a tremendous power of caring about any individual bit of humanity before him. He was continuously aware that some infantile evaluation he might be struggling to change in an individual mirrored a symptom from the social syndrome. He spent the last few hours of his life at his desk working on such a problem. In his non-elementalistic orientation, the individual and society were split verbally only for convenience. Empirically, they could no more be split in the world of facts than space and time, psyche and soma, heredity and environment, etc. To him, no human problems were 'insignificant' problems. Thus the intensity, the warmth of his social feelings, the lavish extravagant ways he spent himself. He died March first at three o'clock in the morning. He had lived for 70 years, 7 months and 29 days.

In one way, we can say his work was 'finished'. In another hardly begun. For him it was finished in the sense that he had fulfilled the criteria he must have set himself after he had written this book in 1921 from the point of view of

⁴Presented by The Department of Psychology, University of Texas, under the direction of Dr. Robert R. Blake and Dr. Glenn V. Ramsey. To be published by Ronald Press, New York. Title of paper by Alfred Korzybski: 'The Role of Language in Perception; a) The Effect on Perceptual Processes of the Language System b) Aristotelian and Non-aristotelian Language Systems.'

theory, inductive and deductive methods, and empirical verification to a considerable degree (Page 3, 'What I Believe').

For us the work of the future calls for more cooperative endeavor. A methodological synthesis needed for progress of our knowledge of man-as-a-whole-in-his-environments, for its application in science and education, research and practice, has been elaborated in a single brain. Its use values have been demonstrated by Korzybski himself and by a substantial number of individuals trained in the non-aristotelian discipline. Together these persons represent a cross section of human activities and problems -- theory and practice in the sciences and arts, education, industry, community life, etc. To date their efforts have a common characteristic. They have been undertaken by courageous individuals as individuals, developed in ways to meet individual situations. These individuals have been isolated from each other by geography and more intangible factors. Pioneering the discipline has, of necessity, been carried on in an amorphous atmosphere. To go forward we shall need to coalesce. We need not less spontaneity but more consensus on essentials, on directions. We need inter-discipline cooperation and some mechanism for working in groups. Fostering such development now becomes a function and aim of the Institute as the center for non-aristotelian training and work. Thus Korzybski's time-binding efforts will live and grow.

In his life he wrote two books and twenty-two papers. Stood together they measure exactly $4\frac{1}{2}$ inches, in extra-neural space. At this date, I doubt that anyone would care to take the measure of Korzybski's work, his influence and the extent of it in our time. Those who know these works might join me in saying: Seldom if ever in human history has so little represented so much for human understanding and progress.

The re-publication of this book with the inclusion of Professor Keyser's early appreciation of the significance of time-binding and with three of Korzybski's more recent papers may be the first step towards disentangling the values of his work as a scientific discipline from a web of narrow conceptions and mis-conceptions -- fabricated from certain methodologic necessities, emphases, historic accidents in its development. Among others these have resulted in linking his name with language and communication to the exclusion of other aspects of his work in scientific and educational circles, and with the word 'semantics' as now popularly used. Such are some of the artificial obstructions. Added to the inherent difficulty of changing to new premises, non-aristotelian orientations, etc., they have retarded 'seeing' his work as-a-whole in proper perspective. As I sense it, the 'climate of opinion' in cultural anthropology, psycho-somatic medicine, the psychologies, the arts, etc., has changed slowly in the non-aristotelian direction towards non-elementalistic 'concepts' of man in society. By now it may be that some in these disciplines are ready to review Korzybski's works as a whole, and accept his bold hypotheses and methodology for further verification. All his writings are now available, and students can trace the development of his thinking in historic sequence. The slender bulk of his works may encourage study or re-study -- especially I hope, by social scientists and educators.

In the paper which follows this memoir and which he wrote during 1947 and 1948, Korzybski has summarized his life's work, his conclusions, his hopes, in a quite

remarkable way. In these twelve pages we have what we may consider Korzybski's 'testament' -- a bequest to workers concerned with human welfare in all the sciences and arts. I look upon it as a challenge and a program for future workers endowed with creative imagination who will take the foundations Korzybski has left us in time-binding, the non-aristotelian system and general semantics, re-formulate the theories and practices of their specialties, generalize them to a higher-order 'science of science' -- or, if you prefer, an inter-discipline discipline -- to cover the whole of human life and the potentialities of time-binding. That is looking far far ahead -- twenty-five, fifty years perhaps.

Reading this book for the first time seems to me an experience very much like getting a first clear look at human beings and human history after wearing glasses with distorting lenses all one's life. One feels a release from unsuspected tensions. One has some hope. The audacity and simplicity of Korzybski's approach that cut through ages-old problems to a fresh, new way of looking at 'man' seem more, not less, remarkable with the passage of time. We have learned so much about 'man' and 'society' -- and done so little with it -- since he wrote. Ignore the allusions which date this book historically to the socio-economic-scientific contexts of the post-war world of 1920, and it might have been written last year. It is a trite and easy thing to say a man lived before his time. I believe, however, that only now after thirty years are we ready to take in the significance of his first book.

M. Kendig

Institute of General Semantics
Lakeville, Connecticut
11 May 1950



A death mask of Alfred Korzybski, made by Ernest R. Schaefer of Yale University School of Art.



The Time-Binder. A portrait of Alfred Korzybski by Mira Edgerly Korzybska, painted in 1922. Presented to the Chicago Art Institute by John G. Shedd.

MEMORIAL SERVICE FOR ALFRED KORZYBSKI, FOUR MARCH 1950

Conducted by Robert U. Redpath, Jr.

A brief memorial service for Alfred Korzybski was held in the large front rooms of the Institute of General Semantics at 12:30 P.M. Saturday 4 March 1950. Some 60 persons came from such distant places as Chicago, Montreal and Boston to attend.

Robert U. Redpath, Jr., New York, a Trustee of the Institute, spoke for himself and Korzybski's other friends, students and co-workers. Music for the service was selected from those phonograph records Korzybski had delighted in hearing with and interpreting to his closest associates while relaxing in the evening. The Tchaikovsky 6th Symphony (Pathetique) was played before the service, which opened with 'Ase's Death' from Grieg's 'Peer Gynt Suite.' Mr. Redpath said, 'We gather to remember with persistent joy the rare friend whose orientation affords for generations of men such deep encouragement.' He then read this statement, written by Charlotte Schuchardt:

We are playing this music because these are some of the records Alfred loved most. Tchaikovsky was his favorite, especially the Pathetique Symphony and the Manfred Symphony. Usually when we played music in the evenings, before dinner or during dinner or after dinner, he said, 'Let's end with a funeral march.' His favorites were 'Siegfried's Funeral Music' from 'Die Götterdämmerung' and the funeral march with which the symphony 'Manfred' ends.

We used to speak of what he would like to have played at his funeral. Sometimes he said, sort of jokingly, that the playing of Siegfried's was too much like Hitler for him. But, just the same, he loved the music and has loved it for many years and this is why we are going to play it now for him.

He particularly loved the dramatic poem 'Manfred' by Byron and the music which Tchaikovsky composed to it. The Manfred Symphony is long and we will play at the very end only the last two records. Manfred, the hero of Byron's poem, seemed to Alfred as one who was ceaselessly and passionately in quest, searching, searching, and who refused ever to surrender; and while listening to the music Alfred used to make a large question mark in the air with his hand: 'Why, why, what is it all about?' Toward the end of the symphony, the music comes to a climax, and the death of Manfred is at hand, and then follows the beautiful, solemn and peaceful finale.

'Siegfried's Funeral Music' from Act III, 'Die Götterdämmerung,' by Wagner, was played. Mr. Redpath then introduced Ralph Hamilton, who was associated with Alfred for many months, who worked with him and whose voice Alfred had enjoyed. Mr. Hamilton sang 'Gesang Weyla's' ('Weyla's Song') by Hugo Wolf.

MR. REDPATH:

From The Prophet [p. 12]:

Let not the waves of the sea separate us now, and the years you have spent in our midst become a memory.

You have walked among us a spirit and your shadow has been a light upon our faces.

Much have we loved you. But speechless was our love, and with veils it has been veiled.

Yet now it cries aloud unto you, and would stand revealed before you.

And ever has it been that love knows not its own depth until the hour of separation.

The mapping of the territory that is represented by the termination of an individual conscious life, in all its relationships, has challenged greater capacities than our own. We are particularly conscious at this time of the need for adequate tools, more adequate than we possess.

We who have been privileged to know Alfred Korzybski as teacher, friend, and, through his own inviting definition, as associate, are especially aware of these inadequacies that we have as map-makers of that conjoined territory that is our personal appreciation of the man and of his life work. The importance of the work is perhaps best defined by the writer Erwin Schroedinger in What is Life? I quote from the Preface [p. vii]:

We have inherited from our forefathers the keen longing for unified, all-embracing knowledge. The very name given to the highest institutions of learning reminds us, that from antiquity and throughout many centuries the universal aspect has been the only

one to be given full credit. But the spread, both in width and in depth, of the multifarious branches of knowledge during the last hundred odd years has confronted us with a queer dilemma. We feel clearly that we are only now beginning to acquire reliable material for welding together the sum-total of all that is known into a whole; but, on the other hand, it has become next to impossible for a single mind fully to command more than a small specialized portion of it.

I can see no other escape from this dilemma (lest our true aim be lost forever) than that some of us should venture to embark on a synthesis of facts and theories, albeit with second-hand and incomplete knowledge of them.

'Life-work' seems particularly fitting in describing the general orientation of Alfred Korzybski, as well as our own reaction to it. His total living pattern -- what he did, wrote and said -- was predicated on the rocklike assumption that men must work continuously and consciously as time-binders in order to emerge from childhood into manhood; in order to approximate that potential that he identified so clearly and so early. We comprehend better than we can put into words that the original inspiration toward this work, its continuing direction and emphasis, its essential selflessness and purposeful relatedness, also reflect a faith and a love toward men in an almost unique degree.

I will try to read some of the things that I have been reading in the last few days that remind me of this teacher-friend-associate function that he portrayed so well.

From The Prophet [p. 64]:

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and lovingness.

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

And, from Proverbs [3:13-18]:

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is everyone that retaineth her.

And, from First Corinthians [13]:

Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child: I understood as a child, I thought as a child. But when I became a man I put away childish things. For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I am known. But now abideth faith, hope, love: these three; and the greatest of these is love.

And, from The Prophet [p. 101]:

And I hunted only your larger selves that walk the sky.

And, from the 'Introduction' to the Third Edition of Science and Sanity [ix]; reflecting, I believe, this great faith in humanity:

We need not blind ourselves with the old dogma that 'human nature cannot be changed', for we find that it can be changed [if we know how]. We must begin to realize our potentialities as humans, then we may approach the future with some hope. We may feel with Galileo, as he stamped his foot on the ground after recanting the Copernican theory before the Holy Inquisition, 'Eppur si muove!' The evolution of our human development may be retarded, but it cannot be stopped.

And in Manhood of Humanity, looking for the inspiration of this long life of work, I find this phrase [p. 140]:

The immediate object of this writing is to show the way to directing the time-binding powers of mankind for the benefit of all. Human technology, as an art and science, does not exist; some basic principles were required as a foundation for such a science. Especially was it necessary to establish a human standard, and thus make it certain and clear that 'space-binders' -- the members of the animal world -- are 'outside of the human law' -- outside the natural laws for the human class of life.

And, again from Manhood [p. 86], as a purpose:

To discover the nature of Man and the laws of that nature, marks the summit of human enterprises. For to solve this problem is to open the way to everything which can be of importance to humanity -- to human welfare and happiness.

And, again from Manhood [p. 143]:

This time-binding power, not only has the peculiar capacity for perpetual progress, but it has, over and above all animal propensities, certain qualities constituting it [and I should think its users] a distinctive dimension or type of life. Not only our whole collective life proves a love for higher ideals, but even our dead give us the rich heritage, material and spiritual, of all their toils. There is nothing mystical about it; to call SUCH a class a naturally selfish class is not only nonsensical but monstrous.

Then, at the Congress that was held in Denver last summer, Alfred read something from Pavlov as he was bequeathing instructions to the academic youth of his own country:

What can I wish to the youth of my country who devote themselves to science?

Firstly, gradualness. About this most important condition of fruitful scientific work I never can speak without emotion. Gradualness, gradualness and gradualness. From the very beginning of your work, school yourself to severe gradualness in the accumulation of knowledge.

Learn the ABC of science before you try to ascend to its summit. Never begin the subsequent without mastering the preceding. Never attempt to screen an insufficiency of knowledge even by the most audacious surmise and hypothesis. Howsoever this soap-bubble will rejoice your eyes by its play, it inevitably will burst and you will have nothing except shame.

School yourself to demureness and patience. Learn to inure yourselves to drudgery in science. Learn, compare, collect the facts!

Perfect as is the wing of a bird, it never could raise the bird up without resting on air. Facts are the air of a scientist. Without them you never can fly. Without them your 'theories' are vain efforts.

But learning, experimenting, observing, try not to stay on the surface of facts. Do not become the archivists of facts. Try to penetrate to the secret of their occurrence, persistently search for the laws which govern them.

Secondly, modesty. Never think that you already know all. However highly you are appraised always have the courage to say of yourself -- I am ignorant.

Do not allow haughtiness to take you in possession. Due to that you will be obstinate where it is necessary to agree, you will refuse useful advice and friendly help, you will lose the standard of objectiveness.

Thirdly, passion. Remember that science demands from a man all his life. If you had two lives that would be not enough for you. Be passionate in your work and your searchings.

The service ended with the playing of the fourth movement of 'Manfred,' by Tchaikovsky.



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Alfred Korzybski in July 1947.

ALFRED KORZYBSKI:

AN APPRECIATION BY ONE OF HIS STUDENTS

There are many of us who feel ourselves to have been deeply influenced by Alfred Korzybski and his work. I doubt that we will ever be able to give an adequate account of that influence. Just now we feel a deep personal loss, and this is not a favorable condition for critical self-analysis. Feelings of personal loss do of course diminish with the years. But in the meantime will someone have devised adequate ways to account for the complex processes of learning and integration under the guidance of a great teacher? I doubt it.

But perhaps what we feel is not very important anyway. Perhaps it is more important that we have a clear grasp of what Alfred Korzybski had to say, and then use it, in a time-binding way, with precision and understanding. As grief at having lost a great, warm-hearted friend begins to recede, I have begun to feel that that does represent what is most important now, and, apparently, so have others.

Then what can an appreciation contribute? Well, it occurred to me that if I put down some evaluations that have come to me over several years someone may find them helpful. If I am lucky, I may put into words something of what others are feeling ought to be said. I may be able to catch some threads of our common experiences and knit them up. I may even catch some misunderstandings and fit them into what is already well understood, so that they will no longer be misunderstandings.

* * * * *

One question seems to be uppermost now. It is, 'Who will take over; who will succeed Korzybski?' It has been asked of me by quite a few people; it was asked of me even several years ago when I was studying with Korzybski. I have never known the 'official' answer, nor even whether or not there is one. The only answer I have is the one I have worked out for myself, and it is that no one will take over. It is simply that Korzybski's work takes over; it takes over in the living reactions of each of us. The man Alfred Korzybski represented a phase in an asymmetrical, on-going, irreversible, time-binding process. He cannot be recreated, and therefore we feel a loss and an emptiness. But, inevitably, we are the next phase in that process. Alfred Korzybski never shirked his responsibilities in it. May we not shirk ours.

However, I believe that the question may be reworded so that a more definite and reassuring answer is possible. For example, it might be asked in this form, 'What specific work must be continued, and who will do it?' I would answer that in this way:

There is the work of studying, applying, testing, and reporting; that falls to all of us. There is the work of collecting, editing, and publishing what has not yet been published (seminars, letters, etc.); there is the work of distribution, including continued distribution of what has already been published; and there is particularly the work of maintaining efficient lines of communication among us students. These, it seems to me, turn out to be mostly the tasks of an executive -- tasks of co-ordination, to use a term that Korzybski liked to use, because he felt that it stood for one of the most crucial general problems of our time. Then there is -- and I feel this is most important of all -- the work of teaching, especially maintenance of a training center where a grounding in the methodology, and a fundamental feeling for its integrity and rigor as a discipline, can be imparted. All these are functions that need, I believe, to be intensified and accelerated now, and the Institute has announced that it is going forward with them.

* * * * *

I suppose there is none of us who has not at least once had to try to explain General Semantics to someone who wanted to know 'all about it'. This usually does not go very well. I have tried to analyze why it does not. There seem to be a number of reasons, but there is one in particular that I find rather interesting; probably all of us have felt it. It is simply that the results Korzybski strove most earnestly to achieve with his work are not out in the open where we can point to them, but inside us. I find this interesting because I believe that it represents a major clue to a full appreciation of Korzybski and the nature of his work.

Working from that clue, one may ask to whom it was then that Korzybski addressed his work. The answer is that he addressed it to the world, but in terms of individuals. He actually 'thought' in terms of Smith₁, Smith₂, Smith₃ . . . Smith_n, and especially in terms of the person or persons in front of him at the moment. Perhaps

this explains why he was a great teacher, and why what one learned from him seems so precious. In any case, it is no accident that Korzybski liked the quotation from Confucius about 'the ancient who desired to illustrate illustrious virtue throughout the empire,' and put it near the beginning of Science and Sanity (p. 38). He believed it and lived it, and he wanted his students to believe it and live it. In short, Korzybski practiced what he taught.

That, I believe, is where the clue leads, and I believe that is the minimum one has to accept in order to arrive eventually at a rather full and clear-cut appreciation of Alfred Korzybski.

To explain that a little more, I might mention what happened on an occasion that I recall when a student brought a well-to-do businessman to see Korzybski. The general notion was that if the man could have it explained to him how useful General Semantics could be in his business he might eventually give the Institute a million dollars or something. The interview started well enough, but shortly the man said in effect, 'I haven't got much time; I have to have everything boiled down. So let's get specific; you're an expert on this General Semantics; just how can I use it in my business?' From that point on nothing went very well, for it was a question Korzybski could not answer, and yet he wanted very much to answer it. What he then tried to tell the man was this: 'I have not studied your business; it is not accessible to me, and I will not discuss that which I know nothing about -- I am not a charlatan. Meanwhile you, Smith, here in front of me, may be accessible. I can study your reactions; I can talk to you about them, and I can give you methods to retrain them so that they will serve you better in your business, for the course of your business is inevitably a function of your neuro-semantic reactions. In any case, once I have trained you in the methods, you yourself can work out ways of using them in your business. There will be no need for you to use my nervous system to do your brain work.'

Somehow that did not get across very well, and in so far as it did get across the man was annoyed that Korzybski could not change his business without changing him. His annoyance distressed the student who brought him, and it greatly distressed Korzybski, for he felt that he had failed to communicate and had let the student and the Institute down. In our present culture the price of acknowledging one's limitations is frequently misunderstanding.

In recalling such incidents I am reminded of Rex Stout's great detective character, Nero Wolfe. I have liked to read the Nero Wolfe stories because it seemed to me that there were some striking similarities in the working of Wolfe's and Korzybski's nervous systems. It may sound odd to say that, but it is not intended to be disrespectful. I remember especially that in

one story a murder had just taken place, and the owner of the house where it happened said to Wolfe, 'You're an expert in these things. Who did it?' (Those are approximately the words; I cannot recall them exactly.) Wolfe replied something like this: 'Sir, one is not expert in a vacuum. One must have facts to be expert about, and at present I have no facts.'

Such incidents as these illustrate one of the sicknesses of our time: namely, that so many people feel we should be able to pass from here to there without travelling a route -- without, in other words, any space-time ordering. It is a notion fostered by our aristotelian education with its overtones of Platonism, which emphasizes 'ideals' rather than methods. It is a notion one has to abandon, or at least be prepared to abandon, in order to appreciate Korzybski, and many people are quite unwilling to abandon it.

* * * * *

I have often wondered whether or not it will ever be possible to give a brief, precise, and lucid statement of Korzybski's contributions. I believe that it will be, but it will tax the ingenuity of those who try it. For my part, I like to consider them in the light of what Julian Huxley says in his little book on UNESCO. It is a book that Korzybski greatly admired, and passages in it are strikingly parallel to some in Manhood of Humanity. Huxley points out that in the human sector of life the course of evolution becomes largely one of assessing values and making conscious choice among them. I believe one may say then that what Korzybski did was show how that procedure may be made to work at its best -- 'best' in the sense of producing increasingly adequate and efficient co-ordinated action among humans, instead of destruction and slaughter. In other words, Korzybski formulated a general theory of values.

When we examine Korzybski's approach in doing that, we find that his was not the sentimental approach, nor the metaphysical, which have had such a long vogue. Rather it was an engineering approach (physico-mathematical, if one uses the more precise term that Korzybski came to use). He began with an 'obvious' fact, but one so large that it had mostly been taken for granted and never adequately explored before: namely, that humans represent a symbol-producing, symbol-using class of life. In other words, the arrangements by which we regulate our lives and the relationships among us are established through the functioning of our symbol systems. Man has created for himself an environment of symbols, and for better or for worse he has to live with them. If he uses them extensionally they will serve him well. If he uses them intensionally the consequences may destroy him. Inevitably, the major human issues involve neuro-symbolic relationships.

That was Korzybski's approach. He followed it up by emphasizing the public character of

symbolism. He showed how language represents a human heritage, a public facility for accumulating knowledge over succeeding generations, and for common use to achieve understanding, agreement, adequate adjustment to the dynamic silent levels, and co-ordinated, productive action among humans. This, he said in effect, was the natural, proper function of our symbol-tools. As against that potentiality, Korzybski found in the actual world that many people treat language not as a public facility but as a private one -- an instrument to bludgeon others, and often to delude themselves. The result is not agreement, co-ordinated action, etc., but conflict. Having thus brought the problem within certain limits, Korzybski put forward methods and techniques for reducing it.

To have the courage to attempt work of such far-reaching consequence, and the tenacity to see it through, I believe a man must have achieved an unusual depth of humility and tolerance, as well as an exceptional integration both within himself and of himself with the forces of his environment.

That Korzybski had achieved those was often not apparent from superficial acquaintance with him. However, in months of studying and working with him I gradually became aware that he had achieved them. I found that his humility was linked with his deep feeling for limitations, especially the limitations of one nervous system struggling to make sense out of great complexity. It is that feeling for limitations, I believe, that accounts for Korzybski's great inner security. All this is reflected in his work. An awareness of limitations, and the resultant feelings of security, represent some of the major benefits to be gained from studying Korzybski's work. A willingness to acknowledge limitations appears to be one of the minimums necessary to an understanding of it. The occasions on which I have known Korzybski to be extremely disagreeable were usually ones when he was faced with someone who refused to admit to limitations. Here again, an aristotelian education makes it difficult for many to understand Korzybski, for it tends not to teach that life imposes limitations. It teaches rather the ignoring of limitations, and then the harsh realities come as painful, disintegrating shocks. The result is often cynicism and feelings of hopelessness. Korzybski, by contrast, was one of the most hopeful and optimistic of men.

The breadth of Korzybski's tolerance was very great. I have known him to be tolerant of virtually everything except the refusal of an individual to face actualities. Korzybski's first demand of those who would be his students was that they search themselves, that they probe and examine their own most 'sacred' rationalizations until any spuriousness in them had been mercilessly exposed. That was his minimum demand. A few had themselves too tightly rationalized to

meet it, and some of these became his enemies. His second demand was that the student reintegrate himself in a broader pattern, that he train himself to function over a greater range of his potentialities. In short, Korzybski asked that he mature himself as a member of the human class of life. And yet he could be tolerant of failure even in this. He recognized that for some, a deeply disorganized life had put such strains on the organism that it could never fully readjust. He then asked only the minimum, plus some continuing awareness by the individual of his limitations. Somehow, when a person made himself accessible, Korzybski was able to bring out the best in him, and neutralize the worst.

I believe that Alfred Korzybski was one of those individuals, so rare in our present culture, who have integrated themselves over nearly the entire area of the organism-as-a-whole-in-its-environment. I suspect it was this that accounts for the force and vigor of what one would call his personality and character. If one were to diagram Korzybski's personality somewhat in the manner of Kurt Lewin, I believe it would have to be shown as a close approximation to a circle -- a thoroughly integrated area. The personalities of most people would in comparison probably be shown as very irregular circles, with many indented wedges where they have met up with difficult facts that did not fit into their scheme of things, and which they chose to ignore rather than tackle the difficult task of making sense of them. But that was the kind of task Korzybski never withdrew from. Encountering any fact, however small or unpleasant, he would set to work at once to fit it into his scheme of things. If it would not fit, he would put it aside for later study; or, if it was so important that he could not put it aside, he would stick with it until he had either fitted it in, or changed his scheme to make room for it. Korzybski himself rigorously practiced the extensional method that he taught. Perhaps that is another reason why some found it so difficult to understand him. Most people are too often content to follow the dictates of convenience and 'let well enough alone.' Korzybski never was. It has occurred to me lately that perhaps democracy, which Korzybski so loved, is strong in direct ratio to the extent of its people's refusal to be indifferent. On the other hand, perhaps it is people's indifference, and surrender of control over their integrative mechanisms, that leads to the rise of dictatorships, which Korzybski so hated.

Alfred Korzybski lived in the midst of troubles. He concerned himself with people's personal troubles, and he concerned himself with world troubles; he was one of the most sensitive of men. He loved fun, but it was difficult to give him fun, except in small ways, because he never sought a life of fun. Perhaps one should feel some sorrow and regret at this, but somehow I cannot, for if Korzybski had not let himself be

touched by troubles he would not have produced his work. The personal troubles of his students and troubles in the world around him were the stimuli that set him working and kept him at it. He said a number of times that he wrote Manhood of Humanity as a result of World War I, to explain human potentialities for communication and agreement, which could be used to produce a steady rate of peaceful human progress and prevent another such holocaust. He said that not in pride, but in humility, simply as a statement of the environmental conditions that set him to work.

Perhaps because Korzybski concerned himself with troubles there will some day be less trouble

in the world, especially if we take his work in a time-binding way, and use it as the precise and powerful instrument he made it. It is difficult to phrase a statement that clearly marks our position now that Korzybski is gone, but I believe a student on the West Coast came very close to it when he said, 'Now more than ever we stand on the shoulders of the dead.'

Guthrie E. Janssen

Lakeville, Connecticut
March, 1950

THE ALFRED KORZYBSKI I KNOW

I do not belong to the group of persons who lived with Alfred Korzybski for years, nor of those who had repeated interviews with him. Korzybski in the flesh was a mere acquaintance to me. Yes, I took a seminar, a short one, in Chicago five years ago. For two hours, from midnight until 2 A.M., he spoke to me in his office, after his closing lecture. I didn't have time to remain for the workshop, and he consented at this late hour to comment on the biography I had submitted to him. Since then, a short visit at Lakeville in 1947: a couple of hours of friendly chatting with him, his co-workers and a former student who had been crippled by polio. At the Congress dinner in 1949 I sat second next to him but we said very little. At the Great Barrington Seminar he attended one of my lectures, and we exchanged a few remarks before and after. That's all.

But Korzybski and I have spent hundreds, possibly thousands, of hours together in my office, at my home, on trains, in hotel rooms, at the seashore, in shops and factories, in the Army, in lecture halls, in a variety of places, and under all sorts of circumstances. Korzybski was there talking in print, and he was very much alive. He is still here today, the same as I have known him for years, discoursing on any particular point I wish him to, repeating as often as I need. Of course, he is a bit deafer than he was in the flesh, I'll admit. Ours is a strictly one-way communication. When he talks I keep as close as I can to the silent level. When I talk to myself about G S, when I lecture or write, he keeps silent in his turn. I like it that way. I have talked with many people in the flesh when communication was far from being so good. We argued, we remained each one walled in our individual world, a world crowded and full of noises, and from which we can neither see nor hear the other fellow. With Korzybski-

talking-in-print there is no argument, no noise, no tension. We have a grand time together.

Korzybski-talking-in-print didn't die when Korzybski-in-the-flesh 'coagulated', as he used to describe the death process. Korzybski-talking-in-print is the one most of my readers know. Many of them never attended a seminar, never shook hands with him. But they know him. They have spent hours with him. They will enjoy many more. They will meet him as he was in the early twenties, when he wrote Manhood of Humanity; they will listen to his more mature views, spoken for him by the very faithful Charlotte Schuchardt at the University of Texas in April of this year. Wherever they go, whenever they want him, Korzybski will be there to repeat his message. They may have the same experience as I had: they will find that he makes better sense when they let him talk oftener.

There is something baffling and elusive in Korzybski as we know him through Science and Sanity and other writings. He sounds so 'scientific', so 'technical', so 'intellectual' and dispossessed of human feelings as we expect them, that we wonder what he means by 'values'. At first we feel him cold and detached from life as we live it, life with its doubts, its sorrows, its loves and its hates, its enthusiasms and its depressions, its worries and its joys. At least, I did find him cold at first. He was 'brains' to me, too much 'brains' and not enough 'heart'. A friend of mine, who has had Korzybski-talking-in-print as an acquaintance for a few months only, was expressing a similar reaction the other day. 'General Semantics is a marvelous methodology,' he told me, 'but it fails to give me what I am seeking.' 'What are you seeking?' I asked. 'Well,' he said, 'I am looking for something that will restore my faith in human nature, or something that will prevent this faith from ebbing away, as it is threatening to do at the present time.'

I was not quick enough on the trigger to give him the proper answer just at the moment. I 'knew' I felt differently, but I could not express it to my satisfaction. I just stated that whatever he meant by his 'faith-in-human-nature' would some day be reborn if he practised G S and kept on his 'tete-a-tete' with Korzybski.

Since then - it was two weeks ago - I have given more thought to this. I could have paged through Science and Sanity, 'What I Believe,' and other writings of my dear old friend, and culled passages that would answer the question. But I don't like this discursive, 'here-is-what-he-said' way of conducting a discussion. I'd rather go deeper into my own experience of G-S-as-a-way-of-life, and try to formulate what I find there.

It's this way. Korzybski did not give me many new facts on which to pin my faith, my hope, and my charity. He did not cut for me the stones and the pillars of my inner shrine. He is not a mason, but a consulting architect. He is not the scientist-who-accumulates-'new'-facts and piles them in neat rows for you to use. Instead of impressing you with 'discoveries' of new 'objects' in the outside world, he turns your attention to something less tangible, something that you cannot compute additively, that you

cannot demonstrate to others with a brilliant display of 'whys' and 'therefores'. He makes you you conscious of structure, relations and order. He helps you feel that you as a living-thinking-feeling-acting individual are a conscious node of interrelatedness in a universe that you eventually feel throbbing with you, through you, around you, from aeons of years to the confines of space-time. And this, my friend, is what gives you 'faith' in human nature. This is what makes you 'understand' Francis of Assisi when he sang to 'my brother the Sun,' when he befriended the wolf of Gubbio, when he slowed down war in medieval society by creating his Third Order of Religious Lay Folk.

Yes, interrelatedness, time-binding, structure, and for us humans, the consequent values, that is the stuff of which General Semantics is made.

Korzybski is a 'saint', I tell you. He belongs to that group of men whom we call in French 'les grands coeurs'.

Sam Bois.

Montreal, Quebec
May 8, 1950

HE DEEPENED MY AWARENESS . . .

In the twelve years of our acquaintance I was able to do little for Alfred Korzybski. He did much for me. In some other places I tried to describe something of my personal indebtedness. It was pleasant to write then, because I wanted him to have explicit indication of what he might otherwise only have surmised. He took these expressions with amiable grace. And each time he was quick to suggest a new book or paper 'important for our work.' His friends will remember the warmth with which he could advertise another's writing. The 'must list' grew rapidly. I shall now be able to catch up with it.

During the time I was in uniform I had seen him but fleetingly. Then early in 1946 he found it possible to arrange a 'private seminar' with me. The nine sessions (each two or three hours long) brought me up to date. My furiously scribbled notes are witness to that enormous and generous expenditure of his time and energy. I prize especially the record of that afternoon when he drew the diagram of the chain-index, the newest (and last) of his 'baby-stuff devices.'

It should be clear that I was affected by this man who had nothing to sell, and nothing to get but a response to some of his answers to

some persistent questions. If he owned a proverbial gold-mine, he was so busy encouraging his visitors to take what they could, that he never sought to package it for a fast sale -- for himself.

Though the hours of acquaintance were few, I got something abiding from Alfred Korzybski. He deepened my awareness of the human relevance of all studies. In a world in which dehumanization and depersonalization come so readily his focus on the evaluation dimension is (and I think will be) a profoundly affirmative corrective. It is so easy to study things, actions, attitudes, words, as if somehow they could be detached each from the other, as if students would work on each in remote and scattered islands. His discovery (or rediscovery, if you wish) of the mainland will not be lost in the archives. He has too vividly shown that what men say and do is inevitably linked with what they see and with what they assume. Accompanying that insight is a new kind of respect for human potentiality.

Irving J. Lee

Evanston, Ill.
May 26, 1950

'HIS BREADTH OF VISION WAS TREMENDOUS'

The most difficult type of writing - and I am sure here nearly 'all' of my colleagues will be in agreement - are those lines to be published as a sort of memorial to someone recently dead. In spite of long training, 'emotional' blockages will persist. I, at any rate, am always tempted to look through a thesaurus for personal adjectival descriptions of the superlative type. It is my notion, however, that a discussion of this sort, couched in terms of high level abstraction, would prove singularly irritating to Alfred Korzybski.

He existed as a process and produced in his lifetime a number of ink marks presenting to some degree his basic formulations of the function of mankind. In this capacity, he was never surpassed. His time-binding theory and his subsequent development of General Semantics as a method for the achievement of its maximal function severed across old lines of thought as does a clean cleaver through moldy cheese. This cleavage has yielded a resultant new approach, which is only beginning to be felt in multiple scientific disciplines.

Actually, a remarkably small number of human beings know of Korzybski's work and an even tinier segment have achieved a genuine re-canalization of their nervous systems based on his methods. In 1933 he wrote:

In my experience with grown-ups who have had only a short contact with my work, I find, in many cases, that, although they may have even given their complete verbal approval of the main point of the system, yet, invariably, in practice, the full application is lacking. Obviously, the semantic importance of the present findings is not in the verbal approval alone, when that approval is not applied, but in the consistent and permanent instinctive acquisition of the new semantic attitude which involves a complete elimination of identification, allness, elementalism.

This statement is as true now as then, a point which Korzybski frequently emphasized. To me, this recognition of the difference between 'knowing' and 'using' represents the true greatness of the man.

Perhaps this inability of the human being to shift so radically his fundamental behavior patterns is excusable. Anyway, it was understandable to Korzybski who also pointed out that 'the average person 1933 must be considered pathological.' This notion is expounded in his writings and demonstrates his clarity of vision. If man is not 'normal' today (I am sure Korzybski would now substitute the date, 1950, above), hope can still be held for a final achievement of the manhood of humanity providing man himself desires such maturation.

Certainly Korzybski has pointed to the basic step for this achievement. His breadth of vision was tremendous. Over and over again, as a result of reading and research, I have formulated what to me was a new notion. Then in reading Korzybski, I have discovered that he had apparently worked out the same problem long ago and stated it in terms much clearer than those hazy patterns of mine.

The colloidal properties which made up his corporeal body have stagnated. Alfred Korzybski will continue to live in the newness of his notions expressed in his published works, which exist as stimuli for the beginner searching for a method of living and as an incredible source of knowledge for the expert requiring breadth of vision far beyond the limited horizons of ordinary men.

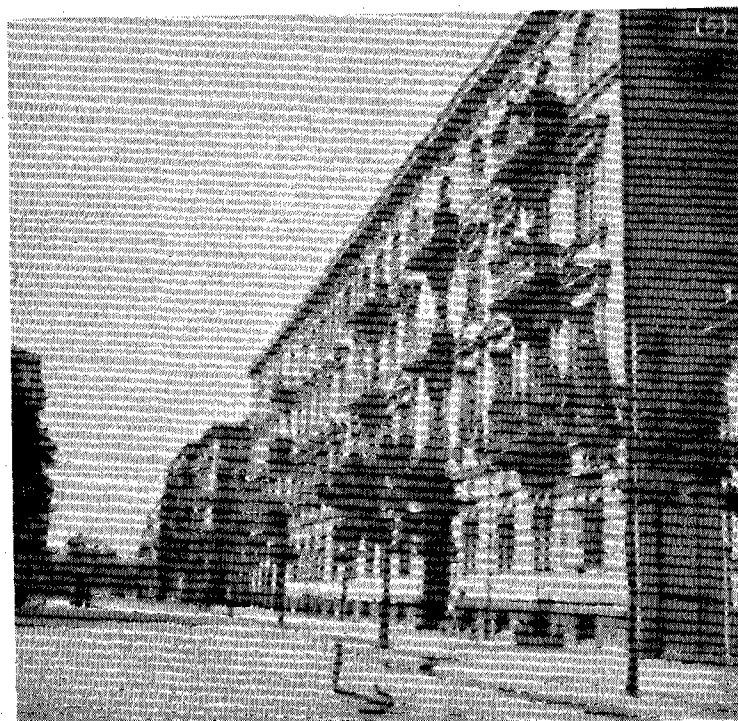
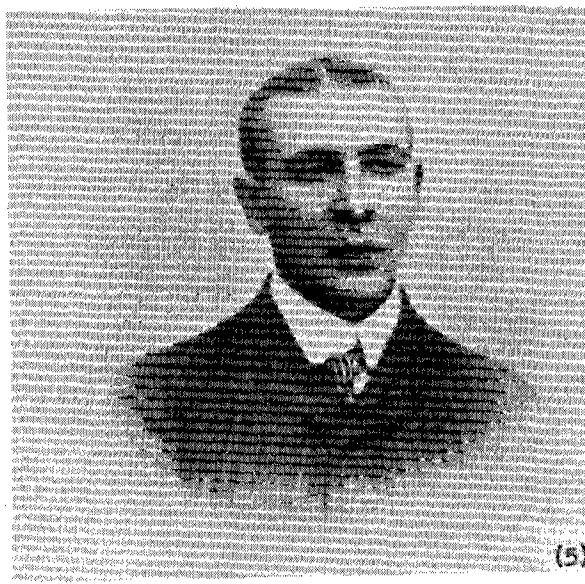
Douglas M. Kelley, MD, Med Sc D

Berkeley, California
July 6, 1950



ALFRED KORZYBSKI IN POLAND

Left to right in usual order: (1) 'Baby Alfred,' about three years old. (2) Alfred (left) with his sister. (3) In his private school uniform, probably about nine. (4) At the Realschule in Warsaw at 19. (5) Young man in Warsaw, probably at the time he attended the Polytechnic. (6) Wilcza 66, Warsaw, the apartment building, property of the Korzybski family, where A. K. lived when in Warsaw (no pictures of their country home, 'Korzybie,' are available). (7) World War I, during service on the Eastern Front, probably early 1915.

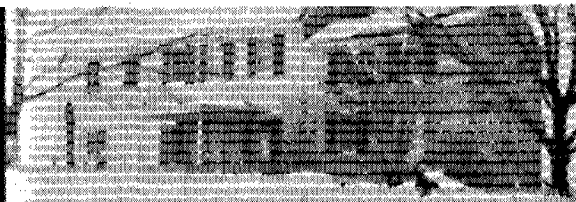
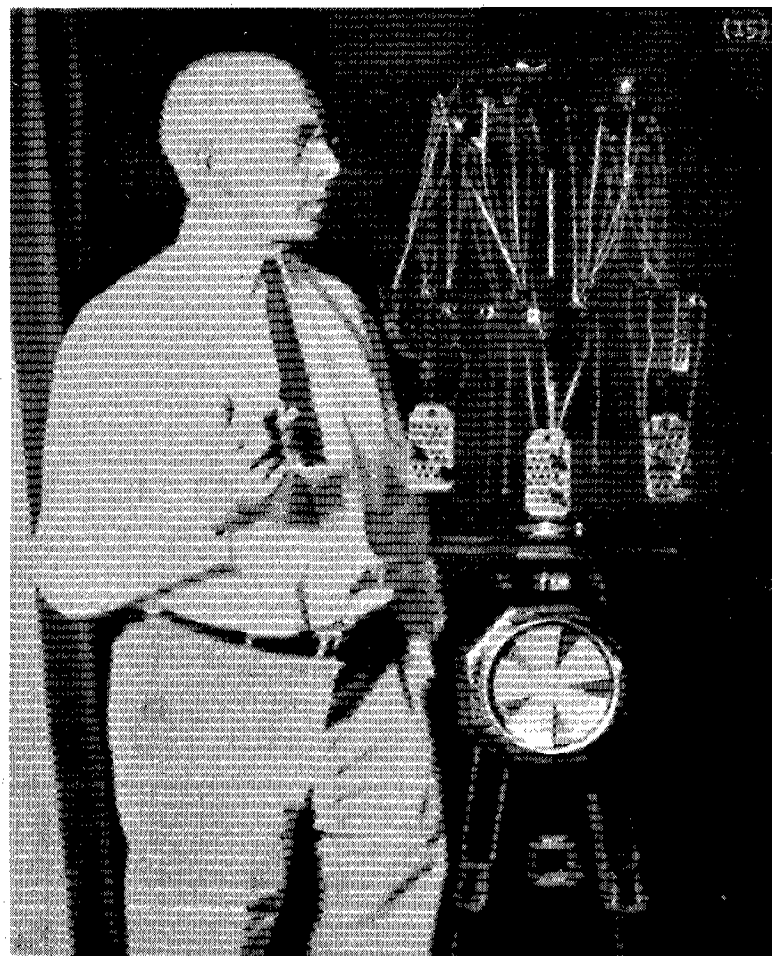
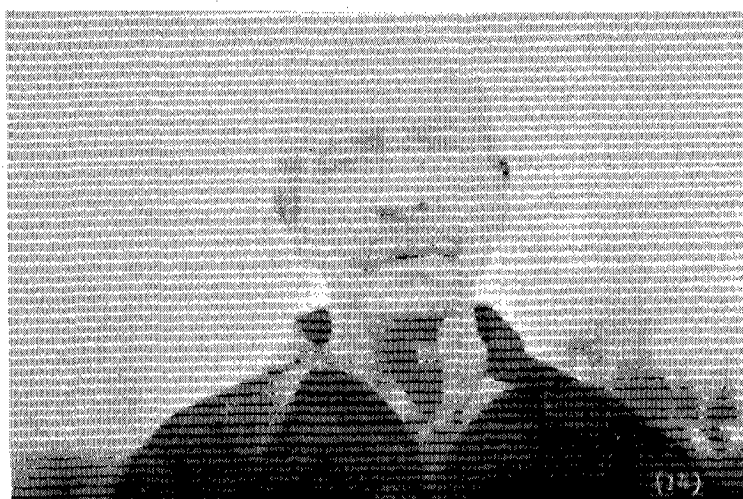




IN AMERICA

(8) Taken probably in 1917 after he came to U. S. A. from Canadian Artillery Camp at Petawawa, Ontario. (9) January 17, 1919, Washington, D. C., with Mira Edgerly after their wedding. (10) The Korzybskis and a cavalry tank, World War I style, on their bridal trip visit with the Pattons (General and Mrs. George S.). (11) Farmhouse near Kansas City where first draft of Manhood was written July-August 1920.





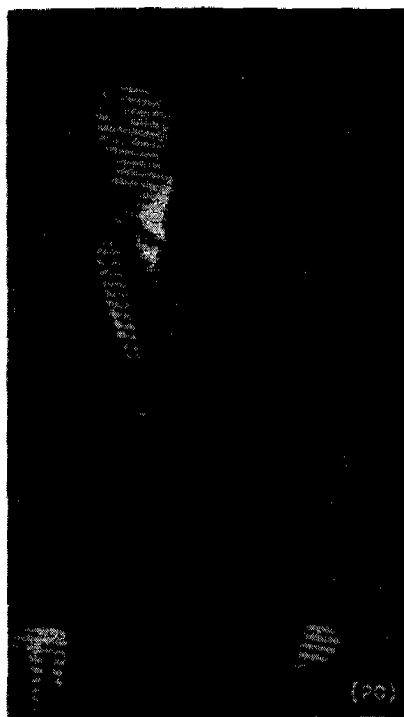
BETWEEN MANHOOD AND SCIENCE & SANITY

(12) At La Jolla, California, the Scripps Biological Research Station, on steps of cottage where Korzybski spent summer of 1921. (13) Photographed in Chicago circa 1922. (14) With big mustache he grew at the so-called 'abandoned farm' (at right) in Maryland near Baltimore summer and winter 1925, working on general theory of time-binding papers, conferring with doctors at Johns Hopkins. (15) Circa 1927 with round model of Structural Differential, and the rotary fan, 'the "disk" where there is no disk.' (17) Pasadena, California, cottage where he wrote first draft of Science & Sanity, 1927-28.



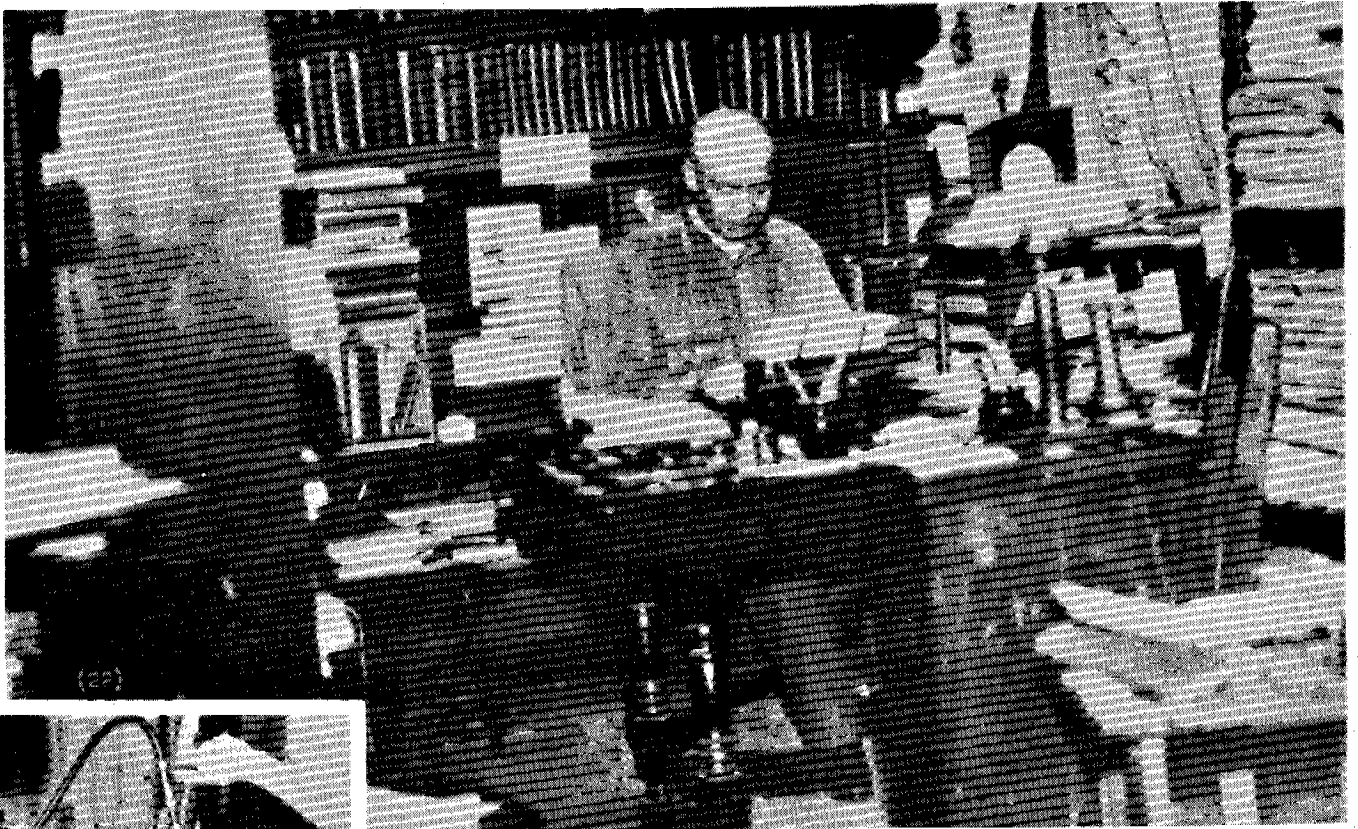
NINETEEN TWENTY-NINE TO THIRTY-EIGHT

(18) Korzybski circa 1929 when he attended the Congrès des mathématiciens des pays Slaves at Warsaw, Poland. (19) At the First Congress on General Semantics, Ellensburg, Washington, March 1935. (20) At Marlboro State Hospital, New Jersey, November 1937, where he conducted seminar for patients of C. C. Graves, MD.

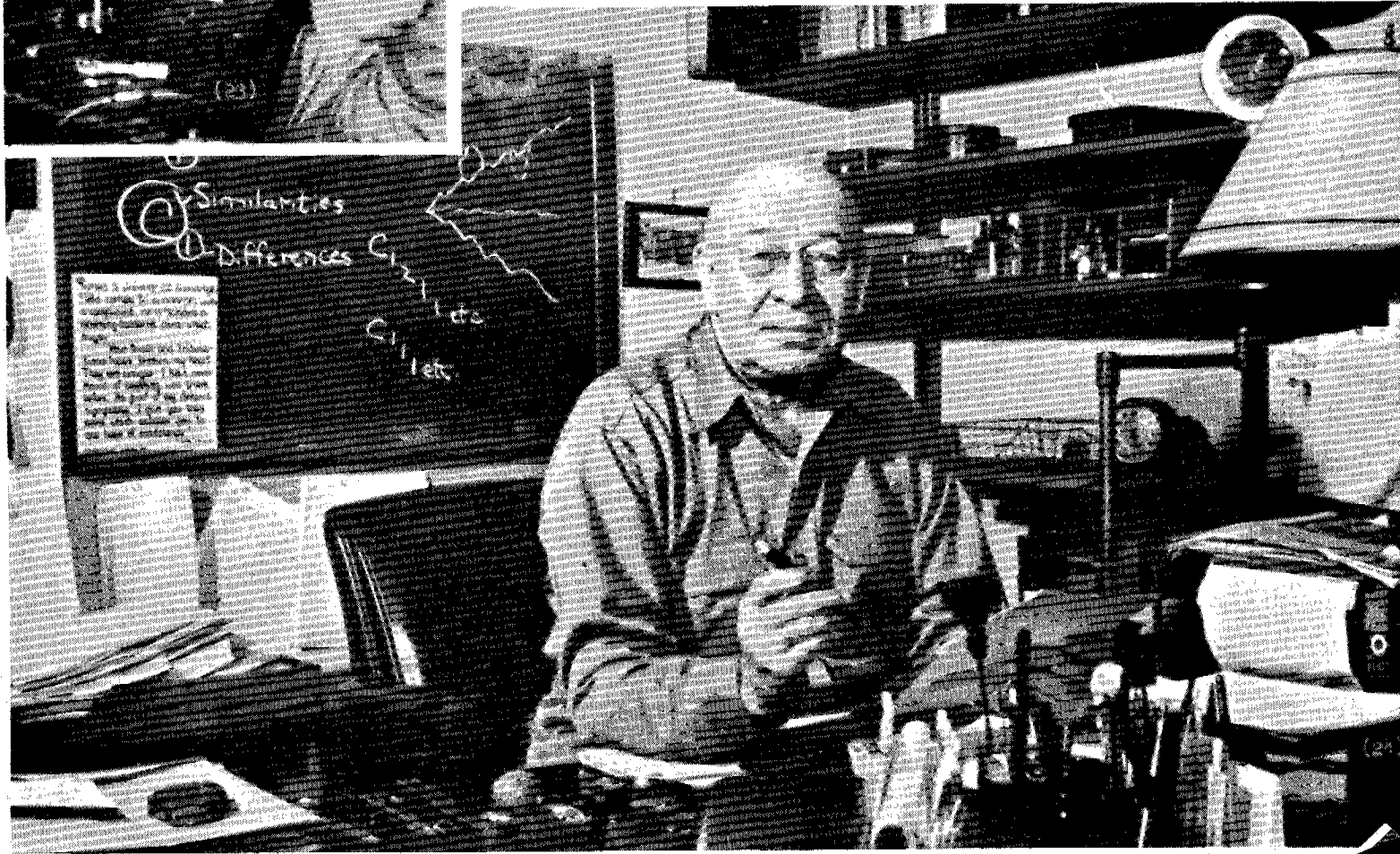
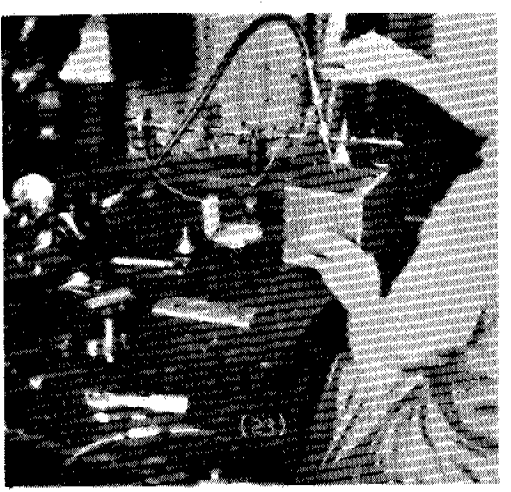


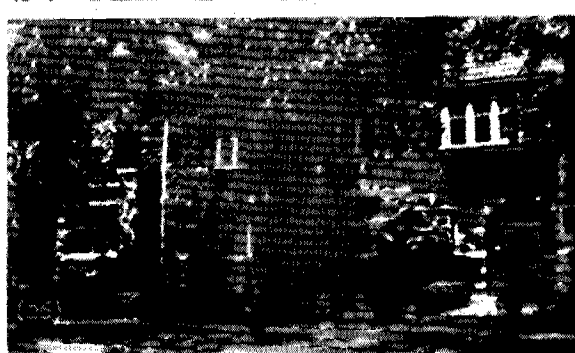
(21) At Peoria State Hospital, Illinois. This picture appeared in Peoria Star under date of 22 March 1935 with following caption: 'It sounded like a reversal of Gertrude Stein's "A rose is a rose is a rose", when Count Alfred Korzybski, semantics expert lecturing last week to Peoria State Hospital staff members, said "You see what you see but it is not what you see". But his application to daily life of the semantic discipline, popularized recently in Stuart Chase's "The Tyranny of Words", is as revolutionary as the Einstein theory of space-time, and one of the most thrilling ideas of the 20th century. The Polish mathematician is pictured here with Miss M. M. Kendig, a semantics student and head of the Barstow School in Kansas City, and Dr. Walter H. Baer, managing director of the Peoria State Hospital.'





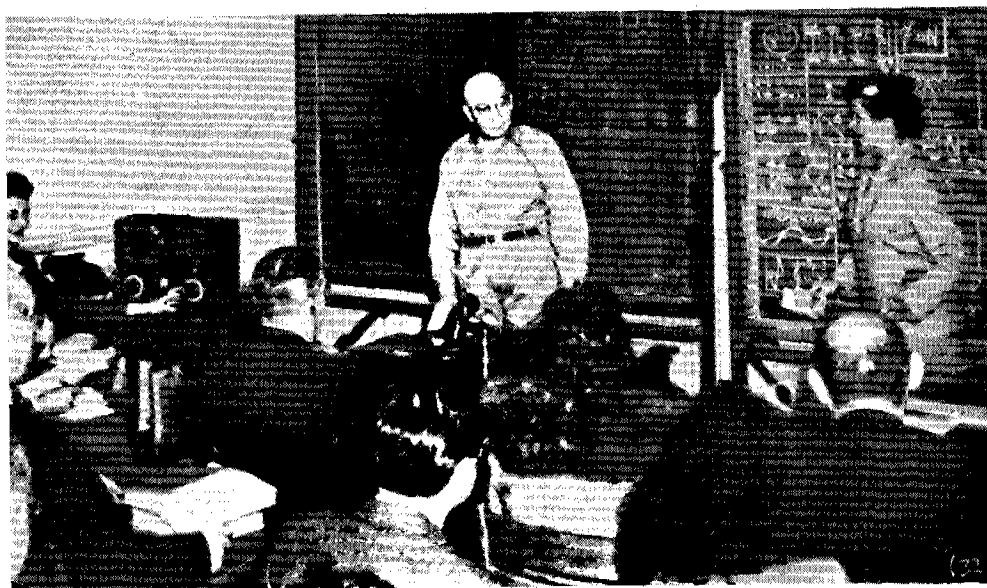
(22) Korzybski in his 'corner' at 231 Carlton Avenue, Brooklyn, N. Y., probably in January 1936 shortly before he moved to Cambridge, Mass. This apartment on the roof of an old brownstone house (five flights up) was the Korzybskis' pied à terre for many years. Here he corrected proof and saw Science and Sanity through the press. (23) At his workbench in Brooklyn apartment. (24) A. K. in his office at the Institute, 1234 East 56th Street, Chicago, August 1944. Photo courtesy LIFE, ©Time Inc.





AFTER FOUNDING THE INSTITUTE IN CHICAGO

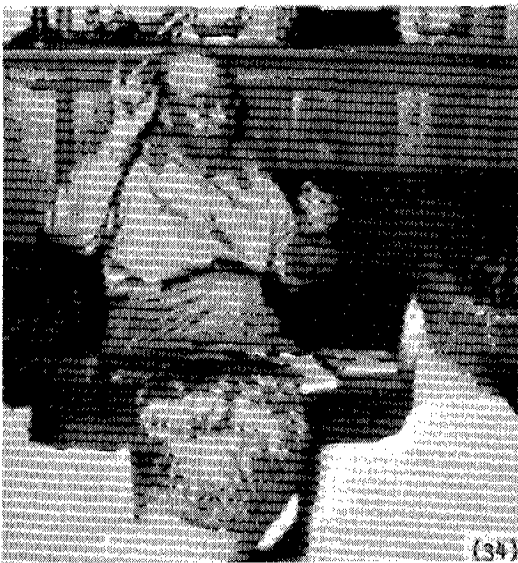
(25) A. K. in the autumn of 1938, at the Institute of General Semantics, founded in June and first located in an apartment building, 1330 East 56th Street, Chicago. (26) The Institute's building, 1234 East 56th Street (May 1939 - July 1946). (27) Lecturing at the August Intensive Seminar, 1940. (28) At 'Thanksgiving dinner' 1939. (29) Just before the Second Congress on General Semantics, August 1941. (30) Lecturing at the first Seminar-Workshop, July 1944 -- Drs. Fink, McKinney, Merrill, Wellman and Deming in front row. (Courtesy LIFE, Time Inc.) (31) February 1945, an Institute Seminar at New York University -- M. Kendig standing, Mrs. Marion Harper at recorder (photo courtesy Recordgraph Co.).



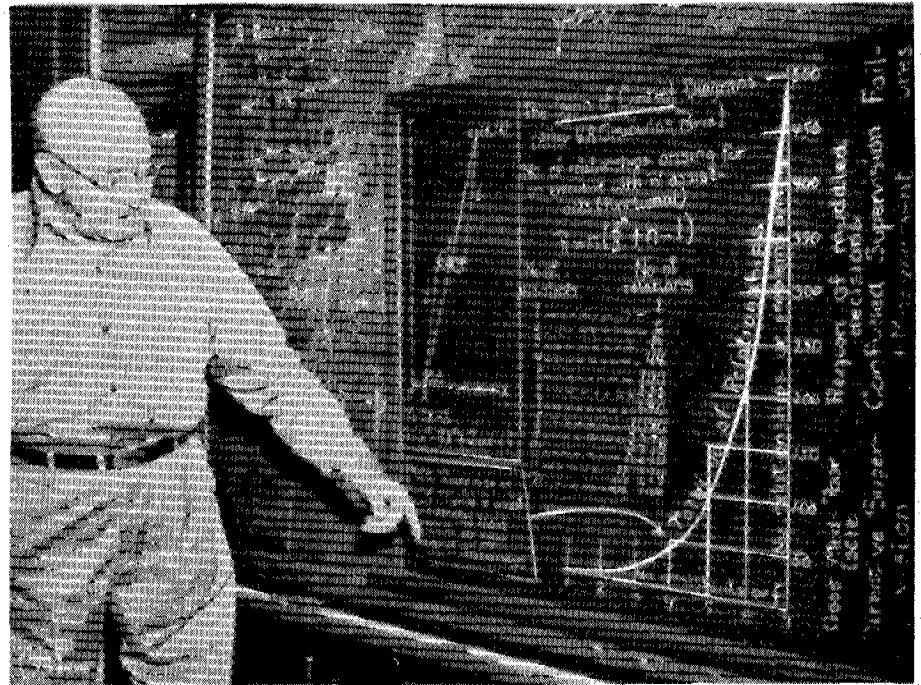
IN CONNECTICUT 1946 - 1950

(32) A. K. with Douglas M. Kelley, MD, at the first Seminar-Workshop in Lakeville, August 1946 at Indian Mountain School. (33) Demonstrating the Graicunas diagram at the August 1947 course and (34) the mechanisms of magic, unknown structure, etc. (35) New home of the Institute December 1946--- in the Lime Rock district of Lakeville, Salisbury Township, Litchfield County. A. K.'s office on second floor (✓). (35a) In his new office, 1947, with temporary furniture. (36) Staff party July 1947 on porch of Institute. A combined birthday dinner for A. K., Mac Mallach, Guthrie Janssen, Robin Skynner (London, England), visiting scholar.

(Continued next page)



(34)



Others shown: C. Schuchardt, M. Kendig, Tom Leonard, Hansell Baugh. (37) Korzybski, July 3, 1947, at home of Mr. and Mrs. Keyes, Warm Springs, Georgia. (38) Kenneth S. Keyes, Jr. (38) With friends, staff and students at one of the Saturday night parties, summer Seminar Course 1948 (a Non-a costume party). (Left) At Seminar party summer 1947. (39) With Charlotte Schuchardt in New York December, 1948. (39a) At opening of Third Congress on General Semantics, 22 July 1949. (40) The last pictures taken of A. K. at his New Years Eve party for seminar students at Sharon Inn, 31 December 1949, talking with Guila Beattie, MD, and Guthrie Janssen (Mr. & Mrs. Janssen) and with M. Kendig.



Above:
Harry Holtzman,
Jane Beasley, Mr.
and Mrs. Stuart
Chase, Capt. J. A.
Saunders.



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Vol. 2, No. 11
MARCH 13, 1950

Quick
Reg. U. S. Pat. Off.

COWLES MAGAZINES, INC.—PUBLISHERS OF LOOK • QUICK • FLAIR



A. H. KORZYBSKI, 70, SCIENTIST, IS DEAD

Founder of General Semantics
Institute Saw Ideas Put to
Use in Many Fields

SHARON, Conn., March 1 (AP)—Alfred Habdank Korzybski, scientist and author, an early authority on general semantics, died early today at Sharon Hospital at the age of 70. Death was due to a coronary thrombosis, with which he was stricken at his home in near-by Salisbury shortly after midnight.

Surviving is his widow, Mira Edgerly Korzybski of Chicago, a portrait painter, whom he married in 1919.

A pioneer in semantics, Mr. Korzybski founded a new school of

(Continued next page)

Quick 37

● EDUCATION

AK—His Science Lives On

A jolly, bullet-bald genius who liked to tell ribald jokes, listen to Ethel Merman bellow *I Can Do Anything Better Than You*, and who founded a science that many experts feel gives man his greatest hope for peace, died last week at the age of 70.

His name: Alfred Korzybski.

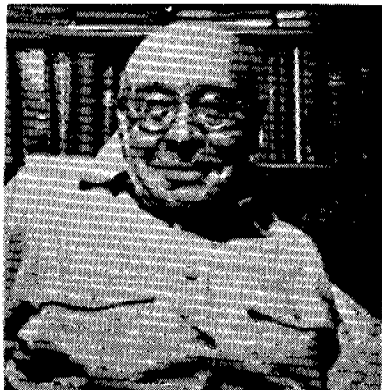
His science: General Semantics.

A growing number of educators, psychiatrists and some of the nation's canniest advertising executives believe Korzybski's General Semantics can help us make everyday living as sound as a well-built bridge. Unlike semantics, which usually refers to the narrow study of word meanings, General Semantics deals with all human experience. It evaluates relationships between words and facts and their effect on the human nervous system. It shows how to recondition an individual to beliefs and behavior that are better in accord with verifiable facts.

Many experts rated Korzybski alongside Einstein.

Columbia U.'s late great mathematician-philosopher, C. J. Keyser, put it best: "Korzybski's aim [is] constructing the foundation of what ought to become, and, unless our race decays, eventually will become, the greatest of all sciences, the Science of Man. . . ."

He said of Korzybski's book on *GS. Science and Sanity*. "[It] is beyond all



ALFRED KORZYBSKI



HE SLAPS A GIRL

comparison the most momentous single contribution that has ever been made to our knowledge and understanding of what is essential and distinctive in the nature of Man...." Because Korzybski's theories are mathematically precise they are hard to summarize. But, in brief, three of his premises are: 1) Words are not the things they represent; 2) Words cannot say everything about anything; 3) It is possible to speak words about words, words about words about words, etc., or—react to our reactions, etc. A favorite trick of his was to slap a pretty girl without apparent reason in front of a class (above) then calmly turn and explain that the students' horror was identification of the seen facts with their faulty creeds, dogmas. His reasons could have been: 1) She had ruined his life; 2) He was drunk; 3) He was sick; 4) It could be a scientific demonstration—which it was.

More than 7,000 World War II psychiatric casualties in the ETO were successfully treated by GS methods. Doctors say they have used it to cure impotency, frigidity, nymphomania, alcoholism, homosexuality. But GS' greatest uses, its adherents feel, will be to help everyone grow toward a healthier personal, family, national and international life.

psychological-philosophical semantics which he named general semantics. He had hundreds of followers throughout the world and was consulted by many scientists and scholars.

Widely credited with having expanded semantics from its ordinary concern with only the meaning of words into a new system of understanding human behavior, Mr. Korzybski held the conviction that "in the old construction of language, you cannot talk sense."

The scientist contended that because of Aristotelian thinking habits, which he thought outmoded, men did not properly evaluate the world they talked about and that, in consequence, words had lost their accuracy as expressions of ideas, if ever they had such accuracy.

He explained that life was composed of nonverbal facts, each differing from another and each forever changing. Too often, he contended, men got the steps of their thought-speech processes confused, so that they spoke before observing and then reacted to their own remarks as if they were fact itself. As Mr. Korzybski explained it, general semantics had to do with living, thinking, speaking and the whole realm of human experience.

His theory was put to practical use in the fields of public, industrial and race relations and everywhere that misunderstanding among people is due to different values and structures of words. In explaining simply what he meant by misleading words, Mr. Korzybski said that to say a rose "is" red is a delusion because the red color was only the vibration of light waves.

In 1938 Mr. Korzybski founded the Institute of General Semantics in Chicago. In 1946 he moved the institute, of which he was president and the director, to Lakeville, Conn.

His book, "Manhood of Humanity—The Science and Art of Human Engineering," which appeared in 1921, caused a stir in the intellectual world, as did his second book, "Science and Sanity, An Introduction to Non-Aristotelian Systems and General Semantics," 1933.

Descended from a long line of engineers, mathematicians and philosophers, Mr. Korzybski, who was born in Poland, was a Count before his American naturalization. He attended the Warsaw Polytechnic Institute, managed his family's estate and taught mathematics, physics, French and German in Warsaw before World War I. During that conflict he was twice wounded and served on the Russian General Staff before being sent to this country and Canada on a military mission.

In 1918 he was a recruiting officer in the United States and Canada for a Polish-French Army, and a war lecturer for our Government. Mr. Korzybski served, in 1920, with the Polish Commission to the League of Nations. He had lived in New York at one time.

COMMENT

ALFRED KORZYBSKI

"The transfer of meaning, in linguistic terminology, is semantics . . . without semantics there is no true language." These words of Professor Mario Pei of Columbia University define the basis of the social, educational, and health work to which Count Alfred Korzybski had devoted the best years of his life. This basis in the science of meaning in linguistic form Korzybski greatly expanded into a general system of evaluation of human experience and behavior. This wider field of investigation he called General Semantics.

From the time when he founded the Institute of General Semantics in Chicago (1938) he was the undisputed leader in this field; and while numerous scientists and educators trained by him carried forward and disseminated his teachings, his position remained unique. In our time "Semantics," in its broadened sense, and Korzybski became virtually synonymous terms.

The death of this great teacher on March 1, a few hours after a coronary thrombosis, deepens appreciation of his essential contribution to human understanding, on an individual, widely social, or international scale.

Korzybski was a mathematician and a philosopher, descended from a long line of philosophers and scientists. He was profoundly concerned with the problems of behavior and the perennial difficulties of communication between human beings, and he essayed to show ways by which these difficulties might be reduced. Mathematics he regarded as a form of human behavior or social activity having the soundest foundation for understanding and communication; and mathematical considerations occupy a substantial portion of his book, "Science and Sanity," the publication of which in 1933

created worldwide discussion. He supported his views, as mathematician Eric Bell remarked, by "a mass of evidence drawn from practically the entire range of science—including the biological sciences—such as has not been assembled in any one place before." And mathematician Cassius J. Keyser commented: "I feel bound to say that this work, taken as a whole, is beyond all comparison the most momentous single contribution that has ever been made to our knowledge and understanding of what is essential and distinctive in the nature of man." Said Smith Ely Jelliffe of this book: "It is a work of an inestimable and many-sided value, and one in which the neuropsychiatrist will find much to repay him for careful study."

It is worth noting that Douglas Kelley made use of general semantic methods, with favorable results, in training American troops in England preparatory to the Normandy landings. Korzybski's own work had been greatly influenced by his study of mental patients at Saint Elizabeths Hospital in Washington, D. C., in 1925-1926.

Korzybski trained many students from various disciplines, and the continuing work of these students will perpetuate and extend his teaching for the melioration, let us hope, of the relations between man and man and between peoples and peoples.

As we think of this good friend who has gone from us the further words of Mario Pei, whom we first quoted, seem appropriate in expressing Korzybski's work and objective: "Human progress is based upon cooperation; cooperation can be based only on understanding; understanding, in turn, is based upon the conventional acceptance of meaning. Semantics is therefore at the very heart and core not merely of language, but of human civilization."

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No. 11

ALFRED HADBANK SKARBK KORZYBSKI

A Biographical Sketch

The world into which Alfred Korzybski was born on July 3, 1879, in Warsaw, Poland, was stirring under the weight of oppressions, and the impacts of new outlooks. Repeated partitions of Poland by the Austrians, Prussians and Russians had only intensified the nationalistic feelings of the Poles, and in Warsaw they were chafing under the rule of Czar Alexander II; Emperor Franz Joseph in Vienna was reigning over his Hapsburg Empire; the philosophies of Kant, Fichte and Hegel had seeped into the fabric of German life and were greatly influencing Western cultures; fired by Marx and Engels, workers were rebelliously, surreptitiously, banding together; only twenty years earlier Darwin's Origin of Species had begun a storm of controversy in England; and there was feverish activity in science, as a revolutionary new era led by Faraday, Bunsen, Maxwell, etc., was breaking ground and laying the foundations for the even greater discoveries to come.

Alfred Vladislavovich Hadbank Skarbek Korzybski was the son of (Nobleman) Ladislav Korzybski and (Countess) Helena Rzewuska. His father was an admirer of British customs, hence the name 'Alfred'. The Hadbanks or Skarbeks, his father's family, were one of the original Polish comites (from the Latin comes: overseer, teacher . . . scholar, noble youth, etc. . . . one of the imperial court). The legend about the origin of this family name goes back some four centuries to the time when there was a problem of war or peace between a German prince and a Polish prince. One of his ancestors was sent as an envoy to the German prince, who arrogantly took him underground and, showing him a vault of gold, said, 'With this we will beat you.' The envoy replied by taking his ring off his finger, flinging it into a barrel of gold, and saying, 'Go gold to gold, we will beat you with iron!' The German prince was amazed and said 'thank you' (habe dank). When the Polish envoy returned to Poland and that gesture became known, he was given the name 'Skarbek' ('skarbi', 'treasure'), with the crest 'Hadbank', a flattened barrel. A war followed and the Poles won.

The surname of Korzybski is derived from the name of the estate of Korzybie, the suffix 'ski' being comparable to 'of', or the French 'de'.

Alfred Korzybski was the second child in the family, and the nursery had already been established for his sister, about two years older. As a baby, he was unusually quiet. 'My friends

will never believe me today, but I was born silent,' he used to say. 'I didn't cry; I just looked around.' For half of each day there was a French governess, for the other half a German governess. Learning these two languages, besides Russian, used in all public places, and Polish, taught in schools in the Russian language, was significant to him in his later work. There were no other children in the family, and according to the prevailing custom, the son of the gardener was chosen as a playmate. Alfred had no toys except tools, or bits of material that he found and made into playthings. He watched the blacksmiths, the horses, the cattle and the workers on the family country estate of Korzybie near Warsaw. He accompanied his mother when she traveled to the baths of Europe -- Karlsbad, Franzbad, etc. When he was five years old, his father, an engineer with the rank of General in the Ministry of Communication, and a lover of mathematics and physics, gave him the feel of the differential calculus, of the latest scientific discoveries, etc., and the mathematical way of thinking, an outlook which was so profoundly to influence his life.

Korzybie was considered a model farm, to which the United States Department of Agriculture sent representatives for study. His father had devised new methods of agriculture, contour plowing, irrigation systems, etc., and had written a book on 'Agricultural Amelioration'. That part of Poland ('flatland') was agriculturally handicapped by a cold clay undersoil. The tax imposed by the Russian government on the landed aristocracy, paid in this case in potato alcohol, was such that the estate had to be carefully and penuriously managed -- each potato mattered, each pig or hide of a cow. With his father often at the Court in St. Petersburg (now Leningrad) or traveling, young Alfred had to assume the duties of supervising the farming activities. The peasants loved the 'little master' ('golden hands' some called him). He in turn looked after them, advised them, was their 'doctor' when there was no medical help available for many hours, etc.

At harvest time soldiers from nomadic tribes, Cossaks, etc., and the various areas of Czarist Russia were hired to help, and in his school uniform he learned how to handle them under stern discipline, gaining also some insight into the psychology of socio-cultural differences.

While attending school he seldom studied his homework, but sat in the front row listening

attentively to what the teacher had to say, trying to grasp the subject as a whole. At his father's urging he was trained as a chemical engineer at the Polytechnic Institute in Warsaw. But privately he developed an interest in law, mathematics, and physics instead, then found, too late, that he could not enter a university to pursue a career in such fields because his previous curriculum in the Realschule did not include the prerequisites of Greek, Latin, etc. This was an intense disappointment and frustration to him. In the meantime he read constantly in the subjects of his special interests, including the philosophies of the day and of history, history of cultures and of science, comparative religions, the literatures of Poland, Russia, France, Germany, etc., each in their respective languages. At one time he taught mathematics, physics, French and German at a gymnasium in Warsaw.

Traveling as an eclectic scholar in Germany and Italy, he spent the major portion of this time in Rome and its university. He became friends with some of the Cardinals and others connected with the Vatican during the time of Pope Leo XIII. It was there, in his early twenties, before the Cardinals and the General of the Jesuits, that he made his first and only speech before coming to this country -- on 'The Relationship of the Polish Youth toward the Clergy, and the Clergy toward Polish Youth.'

During these years of study, managing the estate, and an apartment house which his family owned in Warsaw, he was looking into the life surrounding him, continuously seeking to comprehend what he saw, felt or read about. He was armed with an analytical attitude which his father had conveyed to him in his explanations of scientific discoveries. He watched the men, women and children wherever he went; he learned from training and caring for his horses, which he loved, and from his English bulldog 'Taft', named after President William Howard Taft.

While traveling he rode third class, eating his dark bread and garlic together with the laborers and others by whom he was surrounded. When he came to a strange city he found an inexpensive room, secured a map and studied it. Then he took long rides through the town, roamed through the slums, ate his sandwich at the aristocratic cafes (for he had little money to spend), and studied how the different people lived.

In the meantime he was participating eagerly in gaiety and mischief with his classmates and friends, swinging the ladies vigorously as he twirled to the waltzes, wrestling, riding, swimming, singing his favorite operatic arias in his resonant bass. In Rome, where he became involved in the romantic affairs of the Italian court, he fenced expertly in duels and was called the 'Maladetto Polacco'. He was generally the 'life of the party', but privately he was

chiefly interested in reading and studying in his spare time. In their troubles, his friends came to him for advice, in their need for counsel the peasants sought his aid, at home he was the mediator for the household servants.

When he returned from Rome he was shocked with the realization that his former playmate, the gardener's son, as well as all the other peasants, could neither read nor write, yet their labor had for generations earned the money for the education and the freedom to travel of their landowners. He found release for his reactions against this injustice by building a small school-house for the peasants on the country estate. It was against the Czarist law, however, to educate the peasants, who were deliberately kept illiterate. He was sentenced to Siberia, but his father had the sentence suspended.

From photographs and his own descriptions of those days, he appeared to have been rather thin, broad-shouldered and muscular, of medium height, with blue, alert, contemplative eyes, his hair very blond, and at times he grew a mustache which he habitually twirled up at its ends.

At the outbreak of the First World War, when Korzybski was 35, he volunteered for service in the Second Russian Army, and was assigned to a special Cavalry Detachment of the General Staff Intelligence Department. He became the chief assistant to Colonel Terechhoff, who in turn was close to Grand Duke Nicholas, the Imperial Commander. This Second Army was the key army of the Eastern Front. It fought (and lost) the battles of Warsaw and Łódź, and was practically annihilated when it was sacrificed in an attack on the Germans at the Masurian Lakes of East Prussia, to divert the German divisions from taking Paris. Korzybski was the representative of the Second Army Intelligence Department on the battlefields, dealing with the generals of about a half dozen of the Russian armies, concerned with espionage and counter-espionage, predicting the German movements, interviewing prisoners, etc. Under the weight of his horse as it was shot and fell on him, his left hip was severely dislocated; at another time he was shot in the knee, and, again, in the panic of the battle of Łódź, when a cannon was obstructing the road of retreat he cleared it out of the mud himself and endured lasting internal injuries.

Immersed as he was in sufferings on the battlefronts, intimately at home with death and pain, contemplating the thousands of years of such continually recurring conflicts and their attendant human tragedies, his questioning became focussed on: 'Why? What is wrong? How can this be prevented?' He had no answer.

In July, 1915, he was ordered 'At the Disposal of the Minister of War', and sent to Petrograd, where he was assigned to the Bodyguard Heavy Artillery. In December, 1915, he was sent to Canada and the United States as an Artillery Expert of the Russian Army. His title: Inspector

of the Commission for the Acceptance of the Orders of the Artillery Department. 'I knew nothing about artillery except from the receiving end,' he used to say. But at the proving grounds of Petawawa Camp in the Canadian forests he spent his spare time until late at night mastering the technicalities of his assignment, and from newspapers studied English for the first time.

When that proving ground disbanded, in February 1917, he went to New York, where he supervised the loading of ammunition in New York Harbor. He then became the Chief Inspector of a horseshoe factory in Erie, Pennsylvania, where he reorganized its management to bring about greater efficiency and speed in the production.

With the collapse of the Russian Army and the Revolution in 1917, he was ordered to return to Russia. He preferred, however, as did many other Poles, to join the French-Polish Army which was being formed here, in order to continue in the war with the Allies. He was appointed Secretary of the French-Polish Military Commission and, later, Recruiting Officer for the states of Ohio, Pennsylvania, and West Virginia. With little sleep or time to eat, with scarcely enough army funds to buy postage stamps for his recruiting work, he became more and more haggard and exhausted.

Documents concerning these varied war duties mention his 'honesty, conscientiousness, energy and zeal', and stress that he was 'very deeply devoted and interested in the work entrusted to him . . . in the highest degree a lover of work.'

The United States Government sought his services as a War Lecturer to increase the sale of Liberty Bonds and speed up production. In this capacity he traveled throughout the southern states, speaking in five or more different languages, depending upon the nationality of the local foreign groups. 'How he speaks such understandable and graphic English, how he remembers facts and figures so accurately, how he imparts so much information usually considered dry in such an attractive manner and keeps the breathless attention of his large audience for so long a time is difficult to comprehend. . . . He is a hard worker and is willing apparently to go a pace that would kill an ordinary man. . . . His speech was direct, forceful and most compelling. The language used was most diversified and Mr. Korzybski held his audience spell-bound in rapt and undivided attention from start to finish. It is rarely that I have had the pleasure of listening to such an appeal, or so brilliant an account of the great war. His work will do great good.' These are quotations from letters to governmental officials about his lecturing. During part of this time he was also a Labor Inspector in coal mines, and later was ordered by the Government to attend the Pan-American Congress of Labor at Laredo, Texas.

These troubled years intensified his urge to understand, and with the Armistice there was

no release from the relentlessly prodding 'why'. Now and then some moving experience stung him into a heightened awareness of the problem, such as when he had looked down from the top of a skyscraper (the Woolworth Building) on the seething city of New York, on the panorama of human achievements, the tiny human beings 'crawling' below, and felt pressed to ask himself again, 'How could this have been done?' Still he had no answer.

In Washington, D. C., shortly after the Armistice, he met Mira Edgerly, an American of wide fame as a portrait painter on ivory. Having painted in the British Isles and on the European continent, as well as throughout this country, her list resembled an international social register. Because of her own interest in people and concern for how they happened to get 'that way', she recognized in Korzybski those qualities for which she had been looking in her search for a husband. 'I had never met anyone with such a capacity to care for humanity-as-a-whole, as few men are capable of caring for one woman,' she said later. They were married in January, 1919, and for her 'incomparably inspiring help and valuable criticism,' 'her whole-hearted and steady support, and her relentless encouragement,' he expressed his grateful appreciation in the prefaces of his books which, he has said, would not otherwise have been written.

'What makes human beings human?' The endless questioning continued. With his mathematical training he realized eventually that his question must be reduced to the simplest, most encompassing, functional terms. Taking into consideration all living organisms, he asked himself, 'What is the role of plants in this world? What do they do?' He found they chemically synthesize the soil, water and air with solar energy. 'What of the role of a dog, a horse, or a monkey?' Their survival depends on moving around in space. 'We cannot deny them communication. Nor can we deny them "intelligence" or "emotion". Their devotion! Often they are more faithful, more dutiful than many humans. What about humans? How do they differ?' The question was deeply disturbing.

One night he suddenly sat up in bed with tears dripping off his chin, so moved that he had finally solved his question in his sleep. 'Humans have the capacity to transmit from generation to generation; one generation or one person can begin where the other left off,' he said to his wife. 'Man is not an animal.' He did not have the terms then, he had had to analyze first what the different classes of life DO. Shortly, he formulated the labels -- 'chemistry-binding' for plants, 'space-binding' for animals, and 'time-binding' for that characteristic, defining capacity, out of all life, unique in human beings. With this simple functional formulation he could at last become articulate.

To be free to work it out, he sought seclusion on his sister-in-law's Missouri farm far from the interruptions of a demanding social life. But when he tried to concentrate on his new prob-

lem, he found that he could not, for other feelings welled up into consciousness. The memory of the oppressions which had been such a part of his youth and milieu still boiled within him. Some of his ancestors had had to walk the long, bitter-cold road to Siberia, and a gallows still stood symbolically on Korzybie. For ten days he had to let his pent-up feelings of rebellion burst and spill out in vilification on paper. Only after he had 'purged' himself of these feelings did he find it possible to settle down to his new task, which yet involved the old in wider perspective.

With his two fore-fingers bandaged after they had become inflamed and split with the typing, he picked out on an old 'thrashing-machine' typewriter the first draft of Manhood of Humanity: The Science and Art of Human Engineering. In that book he expounded and developed his new analytic functional definition of 'man' as a 'time-binding class of life' -- and the implications of this for humanity, anywhere. He took this crude manuscript, written in a language new to him, to the outstanding mathematical philosopher, Professor Cassius Jackson Keyser, Adrian Professor of Mathematics at Columbia University. Professor Keyser had been working on his Mathematical Philosophy for many years and had planned to finish it during his sabbatical year. When he read the manuscript of Manhood of Humanity he found that Korzybski had made a formulation which turned out to be the kernel he himself had been searching for, circling around, all those years. Then, instead of completing his own book that year, he spent his time helping to edit Korzybski's manuscript, and made that new notion of man and its potential consequences the thesis of his address to the Phi Beta Kappa Society in May, 1921.

Manhood of Humanity was published early in 1921, and the first printing was sold out in six weeks. 'The best book of the century . . . the most useful,' some reviewers acclaimed. 'Epoch-making. . . . A mathematical theory which may revolutionize world thought in every field. . . . A more daring theory than Einstein's.' It was viewed skeptically by others with 'Fine, but what of it?' Yet whatever their views, none could help but wonder at the courage of this one man who, single-handed, without institutional backing, traveled and lectured on his new theory, or be amazed at the untiring energy and tenacity with which he pressed on alone, demanding no less than a revision to the roots of our ways of thinking about ourselves.

But -- how do we humans 'bind time'? What are the neurological mechanisms? How do they function? He had a feeling that his formulation was somehow very important; where it would lead he did not know. He felt he must investigate it further. This required a study of mathematical foundations, mathematics, physics, anthropology, biology, colloidal chemistry, neurology,

etc. His circle of friends became wide, including especially the leading scientists in the eastern universities. Part of the summer and fall of 1921 he was the guest of the biologist William E. Ritter, who had been instrumental in the establishment of the Scripps Institution for Biological Research at La Jolla, California.

Later, one day in New York Korzybski was lecturing at the New School for Social Research. There, under challenging personal circumstances, in his urge to convey the difference between animals and humans, suddenly his whole theory coalesced into visual form as he rapidly drew on the blackboard a diagram of the 'time-binding differential' or 'anthropometer' (the measure of man). This was later named the 'Structural Differential', which became so fundamental in his work as a diagrammatic or modelled representation of the premises of his system, and the functioning of the human nervous system as differentiated from that of the animal. Throughout his later writing and lecturing he depended heavily on the use of diagrams. He was exceptionally 'visual-minded'; his own 'thinking' was non-verbal, in visual structural form.

During these times he found relaxation in the use of his hands, and he particularly enjoyed using his Beach-motored electric tools working with leather, metal, and wood. He also devised new methods for Mira Egerly to protect and work with the large ivories which she used for her unique technique of family group portraiture. Together they made canvas covers for their luggage, reinforced with leather; intricately designed covers for the Structural Differentials, used for travel. In Washington, D. C., they spent many hundreds of hours in the construction of the mahogany models of his Differential.

Korzybski's first paper after the publication of Manhood of Humanity was 'Fate and Freedom' published in the Mathematics Teacher, May, 1923. This was the result of an address delivered before the joint meeting of the Detroit Mathematics and Detroit History Clubs, January 11, 1923; which he also delivered before the Mathematical Club of the University of Illinois, January 12, and at the University of Michigan, January 15. Here he emphasized his heavy obligations to the work of Alfred North Whitehead, Bertrand Russell, Henri Poincaré, Cassius J. Keyser, and Albert Einstein, and we see the beginnings of what was later to grow into his new synthesis to include methodologically all branches of knowledge. 'In this paper,' he wrote, 'I propose to analyze the principles on which the foundation of the Science and Art of Human Engineering must rest if we are ever to have such a Science and Art. . . . it must be mathematical in spirit and in method and if we do not possess methods to apply mathematical thinking to human affairs, such methods must be discovered. Can this be done? . . . Most

of what I have said is hardly so much as a sketchy outline of a vast, coherent system, due, in the main, to the recent work of the few mathematicians before mentioned.'

The other great men from Aristotle to Wittgenstein to whom he felt most indebted as his work progressed are listed in his dedication in Science and Sanity. It is revealing, now, to see the markings, the underlining and marginal comments, in the books in his library which seem to have been influential in the building of his system, selections from which head each chapter in Science and Sanity.

By 1924 the main outlines of his second book had already been formulated in the paper he presented on 'Time-Binding: The General Theory' at the International Mathematical Congress at Toronto, Canada.

The following two years he studied psychiatric manifestations at St. Elizabeths Hospital, Washington, D.C., with the permission and under the guidance of Dr. William Alanson White, with whom he shared his study of mathematical methods as applied to psychiatry. There he had the freedom to read case histories, to watch and talk with the hospitalized patients. He regularly attended the staff meetings at the hospital and meetings of the psychiatric societies in Washington, discussed papers with Dr. Harry Stack Sullivan and others, etc. Two lectures given by him during this period are published in his second paper on time-binding, which was an elaboration of the first: June 25, 1925 before the Washington Society for Nervous and Mental Diseases, and March 13, 1926 before the Washington Psychopathological Society. In the short bibliography given for this second paper, he made the following classifications: Science, Method; Mathematics, Mathematical Philosophy, Logic; The Theories of Relativity; The Newer Physics; Psychiatry; Miscellaneous; Human Engineering. 'The material presented here so roughly,' he wrote, 'is being worked out in a book form under the title Time-Binding, The General Theory: An Introduction to Humanology.' The title of this next book, as we now know, was changed to Science and Sanity.

Korzybski then went to Pasadena, California, where in one year he wrote the manuscript of his second book. After that there was the long, tedious labor in Brooklyn, New York, where he elaborated his manuscript, refined it, and attended to all the details of publishing it. During this time, in 1929, he went to Warsaw, Poland, where he presented a summary of his new findings as worked out at that date, at the Mathematical Congress of Slavic Countries.

In December, 1931, he delivered a paper before the American Mathematical Society on 'A Non-aristotelian System and its Necessity for Rigour in Mathematics and Physics.' This crisp abstract of his system has been included in Science and Sanity as Supplement III.

Most of the time, however, from 1928 to 1933

was spent at his desk in the large, crowded studio room which was his home in Brooklyn, with almost no help except from his wife and one part-time secretary. There, on the top floor, he and his wife broiled in the summer and froze in the winter. His energy was becoming sapped by the years of blinding, straining toil over manuscripts, checking and rechecking proofs, verifying the formulae with endless patience and precision, specifying to the smallest detail the size and style of type, the layout, the binding, etc. He had added some materials to the original draft, such as the chapter on Colloidal Behavior, the double punctuation standing for 'etc.', and such terms as 'multidimensionality'. When the book was already in type he decided to call his work 'general semantics', and this, and related terms, had to be inserted throughout. Science and Sanity: An Introduction to Non-aristotelian Systems and General Semantics is a word portrait of his own struggle, the record of the developing of his new system, his 'spiral' way of analyzing, and the serious reader must work through it with him to arrive at an understanding of what he tried to convey. After these seven years, worn, haggard and exhausted, with finances depleted, in October 1933 Korzybski and Mira Egerly finally saw the book off the press.

'If it is as important as you say, prove it. Does it actually work?' This was the inevitable challenge. For, having built this weighty, encompassing, unprecedented, non-aristotelian system, the immensity of which staggered even him, and the inter-relatedness of which caused him to wonder and doubt (he had seen how easy it is to build verbal structures not related to life facts), having checked the soundness of his theory with leading specialists in many different fields, it remained to be shown what could be done. On this its validity as a methodology lay. He had dismissed metaphysical speculations, now matter how wise, as unworkable, and he had proclaimed that physico-mathematical methods could be applied with benefit to human living. Did the application of his new methodology influence the evaluations, and so behavior, of human beings? Empirical evidence was the only test. This was the next task to be faced.

Still without institutional backing, he set out alone once more to lecture on his work, now named 'general semantics', at the same time training a few serious students for longer periods. In March, 1935, only seventeen months after the publication of Science and Sanity, the First American Congress on General Semantics was held at the Central Washington College of Education, Ellensburg, Washington. He conducted lectures and seminars at the Barstow School, Kansas City; in Berkeley, Los Angeles, Northwestern University, Evanston, Illinois; Olivet College, Michigan; Harvard University, Marlboro State Hospital, New Jersey, etc., and

continued to write scientific papers.

In June, 1938 in Chicago a long-hoped-for goal was realized: Through the efforts of some of his students, particularly Dr. Douglas Gordon Campbell, and with a two-year grant from Mr. Cornelius Crane, an institute was incorporated as the center for training and carrying on his work, with Korzybski as its Director. It was called the Institute of General Semantics, for Linguistic Epistemologic Scientific Research and Education. A long list of distinguished scientists and others who had known him or his work for many years encouraged him by becoming Honorary Trustees of the Institute -- Dr. Abraham Brill, David Fairchild, Dr. Clarence Farrar, Earnest Hooton, Dr. Smith Ely Jelliffe, Edward Kasner, Cassius J. Keyser, Dr. Nolan D.C. Lewis, Bronislaw Malinowski, Dr. Adolf Meyer, Dr. Winfred Overholser, Roscoe Pound and many others.

The following years were devoted to his Institute, his students, his further writing, etc., and during this time (in 1940) he became a naturalized citizen of the United States. There was continuous pressure of work -- the days, evenings, Sundays, and holidays were filled with lecturing, interviewing, writing articles, letters of personal advice to students, long theoretical correspondence with scientists, attending to the office routines, even supervising the most minute details of the care of the large building, at 1234 East 56th Street. There was only occasional relaxation -- simple pleasures with students, listening to phonograph recordings, reading detective stories (Joe Archibald was one of the favorites he chuckled over). He often worked during early morning hours, and was reluctant to rest during the day when too weary to go on. He was oblivious to the hours on the clock. There was only the ceaseless driving to finish a piece of writing (an arduous process of many drafts and prolonged 'delousing', as he called it, but the creative work which he craved to do); there were the many intensive seminars for 30 - 50 students, on whom he poured his energies hour after hour, as if it were of utmost importance for each individual to understand, to feel the weight of the world problems, the human values, he dealt with; there was endlessly some student to be seen to try to help (whether he or she wanted it or not). And all the while he was worrying that uncertain finances would not allow the Institute to continue.

By August, 1941, when the Second American Congress on General Semantics was held at the University of Denver, there were already applications in many fields, and his work was being taught in schools and colleges, such as the University of Iowa, University of Denver, Northwestern University, etc.

In 1942 a group of Korzybski's students in Chicago organized a society, now called the International Society for General Semantics, for the purpose of making his work more widely known, and also, originally, to help to support the Institute financially.

Nothing gave Korzybski greater pleasure than the realization that his work was of help to others, in whatever way, to find how it was applied with benefit in professional or other pursuits -- in education, law, medicine, psychiatry, industry, journalism, governmental and military problems, etc. -- and to watch the development of maturity in his students. He was convinced that 'the man comes before his work,' and that therefore the study of general semantics naturally begins with the incorporation of its methods in an individual's own processes of evaluation.

Sometimes in his dealings with people, including students, he had 'no tact -- only contact', and this with a force which could hurt or repel.

In his private work with students, if he often did not spare their feelings in exposing with relentless vigor their 'worst', holding up to them 'the mirror' of themselves with uncompromising shocking clarity, he also spared no efforts to help them to achieve their 'best'. Many were devoted to him, as he was to them, whether their contacts were long or brief. Some, for whom these methods were too disturbing and hard, became antagonistic; some, overcoming their hostilities, realized years later the impact of what he had tried to convey.

During the Second War it became more and more difficult to secure help to carry on the office for the growing work of the Institute, as the correspondence and complexities increased, and many who had begun to apply his work professionally were serving in the armed forces. He participated vicariously in the war, partly through large correspondence with students, some of whom were carrying Science and Sanity over 'the hump', in Pacific jungles, etc. He followed the news intently, 'lived through' the tragedies as they unrolled, with their implications. He repeatedly urged the establishment of scientific coordinating boards in the government for consultation on problems of human behavior, to 'advise how to conserve and prevent the abuse of human nervous systems.'

In August, 1946, when Korzybski was 67, during the acute housing shortage in Chicago, the building rented by the Institute was sold, and it was necessary to move. New headquarters were established in Lakeville, Connecticut. In this location he continued his wide reading, his writing, and conducting of seminars. Here also, Miss M. Kendig, Educational Director and Editor of the Institute since 1938 and Associate Director since 1942, continued to organize the courses and other activities.

But if, by now, the growing acceptance of his work brought some slackening of his need to fight to demonstrate its value for others, some difficulties grew larger than ever. Along with the complexities of moving and resettling in this

new environment of a Connecticut countryside he was plunged deeper in distress over the increasing financial crisis of the Institute, as its continuing existence hung in the balance. More than that there were other problems to be met: he had to protest against a number of misrepresentations or distortions of his work by his students, and this was very difficult for him -- a most exhausting concern -- for it involved conflicts within him between his feelings as a teacher, a friend, and his 'scientific social conscience'.

Due to the voluntary contributions of the Members of the Institute, the tuitions from seminars, and the increasing sale of books and other publications on general semantics, the Institute managed to continue.

By now Korzybski's formulations had begun to penetrate in some measure into many fields, through individuals' applications and writings, study groups, teaching, etc., and Science and Sanity was in increasing demand. If he was 'to a large degree responsible for much of the development of [applied] anthropology,' as one anthropologist said in 1942, or if his methods were, as some put it, being 'bootlegged' into colleges and universities, etc., the deeper significance of his work was little felt generally. This was, perhaps, partly due to his not emphasizing the general theory out of which it originally grew, the continuity in its development, and its inter-relationships, also partly due to too easy acceptance by many of the verbal formulations only, and of fragmentary glimpses evaluated as the whole, etc.

Turning once more to his first book, Manhood of Humanity, preparatory to publishing the second edition, reviewing and summarizing his life work, the importance of his new definition of man as the basis of his work began to loom larger than ever in his awareness. He had not stressed it for many years. 'In 1921 the world was not prepared for it,' he said. 'It is more ready now. In a way I had to mature myself.'

Korzybski had learned continually from his students, and his confidence in the workability of his methods became strengthened. 'I am the same kind of moron as the rest of you, it's the method that does the work, for me as well as you,' he used to say. In his writings and conversations he continued to develop creative ramifications, yet circled closer to the core.

For some years his new introduction to the second edition of his first book had been postponed, because of the pressure of other work. During this time of intermittent writing on it, it remained a constant focus for him. He was analyzing the humanly disastrous effects of dictatorships in general, the evaluations of the people of the U.S.S.R. and their leaders in historical perspective, their socio-cultural milieu, some deeper aspects of symbolism, etc., in relation to the time-binding theory. There he also stressed the power of a theory as shown throughout history -- in the realms of science, political science, re-

ligion, etc. -- and the potential unifying, directive power of a theory as comprehensive as the General Theory of Time-binding. He found that each problem could be, and must be, reduced in its final analysis to the common root of misunderstandings. After over 25 years, he felt convinced once more, now with the conviction of maturity, that 'we must first have a new notion of humanity.'

He also felt the need more strongly than ever for the 'silence', the quiet wide-eyed observing, with which he started his life, as an attitude essential for creative living. In 1948 he wrote, 'There is a tremendous difference in "thinking" in verbal terms, and "contemplating", inwardly silent, on non-verbal levels, and then searching for the proper structure of language to fit the supposedly discovered structure of the silent processes that modern science tries to find.'¹ In his last paper he was analyzing this attitude more in detail.²

This stressing of 'inwardly silent contemplation' seemed to grow out of his own hunger for close rapport on deeper levels with his environment, living or non-living. In whatever or whomever he observed, he 'made the insignificant significant,' and his comments were punctured and diffused with warmth of living values. He opened the doors of life and moved about freely, sensitively responding to the surrounding nuances -- the feel of fine wood or of a precision cut steel tool, the look in one's eyes, or the twist of a smile, the style of a man's writing, the attitude behind the words, etc.

In his later years he had become more mellow, and he was slowed down now by the heavy fatigue of constant pioneering struggle and the giving of himself. The injuries he sustained in the War grew increasingly difficult to cope with. He never lost his pithy unconventional humor, his eager interest in life and the urge -- the necessity -- to share it with others. He never ceased to care, and so he could not spare himself the suffering he felt when confronted by life's daily tragedies, of small or large scope -- some student's trouble, or some disaster of historical import. Indeed, one may say that on 1 March 1950 his sudden death was characteristic of his life. But now, his organism could no longer handle the stress of his concern, and a coronary thrombosis was fatal.

¹'What I Believe,' in Manhood of Humanity, 2nd ed., 1950. International Non-aristotelian Library Publishing Company. Institute of General Semantics, distributors.

²'The Role of Language in the Perceptual Processes.' In Clinical Psychology Symposium on Perception: An Approach to Personality. To be published, Ronald Press, New York.

Often Korzybski had mentioned his wish that his body should be made available for scientific study. This has been done and it may be of interest to quote here from a preliminary report by Dr. Nolan D.C. Lewis, Director of the New York State Psychiatric Institute and Hospital. The friendship between Dr. Lewis and Korzybski began in the days when they were both doing research at St. Elizabeths Hospital. At that time Korzybski watched Dr. Lewis perform many autopsies, and in planning for his own, had requested Dr. Lewis to do the autopsy and report his analysis. 'The brain was unusually well preserved,' Dr. Lewis has found. 'It showed some of the normal shrinkage due to the age of the man, but it had a very rich blood supply which is significant and a complex convolutional arrangement which will be very important to study in detail, as it is the brain of a great scientist.'

Regarding his work Korzybski wrote in his last paper, in process of being completed at the time of his death: 'There are many indications so far that the use of the extensional devices and even a partial "consciousness of abstracting" have potentialities for our general human endeavor to understand ourselves and others. The extent of the revision required if we are to follow through from the premises as previously stated, is not yet generally realized. Our old habits of evaluation, ingrained for centuries if not milleniums, must first be re-evaluated and brought up to date in accordance with modern knowledge.'³

While he had this large perspective, he remained keenly conscious of the limitations of his work, of himself as an individual, and of all humans. His theory of time-binding laid the embracing foundation for the study and realization of the potentialities of humans. 'One of the key problems of my life work is that it is limited, limited,' he said. 'With the extensional devices you limit the seemingly unlimited.'

With a feeling that his formulations and methodological synthesis were but a part of the long processes of discovery of the natural laws of this universe, he was serene -- the mysteries of life remain to be solved. 'As to the space-time problem of the "beginning and the end of the world", I have "solved" it for myself effectively by the conviction that we are not yet evolved enough and so mature enough as humans to be able to understand such problems at this date. In scientific practice, however, I would go on, in search for structure, asking "why" under consciously limited conditions,' he wrote in his 'credo'.⁴

He had a deep reverence for the methods of mathematics and the exact sciences, as expressions of human behavior in our general search for the

structure of the unknown. He had a strong social feeling of responsibility in a personal, and a historical sense.

It may be said, perhaps, that Alfred Korzybski was very 'Polish': he was idealistic, yet practical, independent and staunch. He was unpretentious, lovable, earthy, vital, compelling, moved by a deep desire for feeling, knowing life, and around him there was a pervading warmth. He himself did not feel 'Polish' or 'European' or 'American'; he had, rather, a feeling of belonging to the world-in-time. In the long time-binding sweep of human life, he has welded together past, present and future into a new form.

Charlotte Schuchardt

Lakeville, Connecticut
July 14, 1950

NOTE:

Records concerning Korzybski's life prior to his coming to this country in 1915 are, as far as I know, practically non-existent. He did not write diaries and kept other records later only in relation to his work. The data given here are derived from biographical information Korzybski had related to his students at various times, from a few war documents, from his wife, Mira Edgerly Korzybska, and my own observations since my first seminar in 1936 and working with him at the Institute since 1939. -- C.S.

³'The Role of Language in the Perceptual Processes.'
Op. cit.

⁴'What I Believe.' Op. cit.

**A BIBLIOGRAPHY OF THE WRITINGS
OF ALFRED KORZYBSKI**

Distributed to Members of the Institute August 1950

**INSTITUTE OF GENERAL SEMANTICS
Lakeville Connecticut**

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A BIBLIOGRAPHY OF THE WRITINGS OF ALFRED KORZYBSKI *

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* This Bibliography includes all the published writings of Korzybski that are known to us at this date. In the chronological arrangement, we have in most cases placed the papers under the year in which they were presented before scientific and professional bodies rather than the year of first publication. A volume entitled 'The Collected Papers of Alfred Korzybski', which will include all of these writings with the exception of the texts of Manhood of Humanity and Science and Sanity, will be published by the Institute in the summer of 1951. The books and reprints of the papers herein listed (excepting the following which have not been reprinted or are out of print, nos. 2, 6, 7, 8, 9, 18 [18a available] and the brief 'communications' and 'forewords' nos. 25, 26, 27, 28, 32, 34) may be ordered from the Institute of General Semantics. Publication lists and order forms are sent on request. -- M. Kendig, Editor. July 1950.

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SUPPLEMENT

TIME-BINDING AND HUMAN POTENTIALITIES: A LECTURE BY ALFRED KORZYBSKI

As transcribed from a Soundmirror recording of the lecture he gave at Hunter College, New York, on 9 January 1948 for the New York Society for General Semantics. Edited and arranged by Ralph Hamilton of the Institute of General Semantics.

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Institute of General Semantics

Lakeville, Connecticut

TIME-BINDING AND HUMAN POTENTIALITIES: A LECTURE BY ALFRED KORZYBSKI

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As my old students and friends know, I am not a shy man -- that is, I take chances. But there is one side of my work on the 'nature of man' with which I never dared do that. I have been criticized often, very often, particularly by psychiatrists: 'Korzybski fancies that a human being is a euclidean system of geometry. It does not work that way.' Now the criticism was this: 'What has mathematics to do with human orientation?' And I had to fight for the notion that mathematics has something to do with it. When I stressed mathematics in connection with human orientation was I speculating, taking chances? Not a bit.

The point is that mathematics is man-made. It happens to be a language, the best language we have produced. A narrow language, yes; limited, limited, but within its limits an 'ideal' way to represent the world outside and inside our skin which is on the non-verbal silent levels. It's the most ideal thing we have. Now we have to learn from this best human behavior how to improve our worst -- 'insanity' and so on. Many people do not realize the importance of some key problems in human orientation. One of these is that we do not pay enough attention to an A B C which we humans have produced; namely, structure of mathematical language -- the way that language works.

Now I will not speak to you about general semantics; I will speak about something more important out of which general semantics originated. It was a new definition of so-called 'man', given in my Manhood of Humanity in 1921. It came as a result of endless studies, observation, etc., beginning when I was a child. Since my childhood experience was fundamental to my work I will say a few words about it.

I happened to be born in four languages. Look what happened to me as a result. I had two governesses, one French, one German; and my whole schooling was in Russian. So from childhood I had two Slavic languages, one Teutonic, and one Latin: Polish, Russian, German, French.

Now in my work I pay attention to what happens to you and me. Here [thumping it with his fist] I have something in front of me. To you it 'is' a table, assuming you speak just English. To me it was stol in Polish, stol in Russian, table in French, tisch in German, this [thump, thump] very one thing. Could I believe in a 'magic of words' where the word would 'be' the thing? There was this one thing and from childhood I had four words for it. So there was no 'magic of words' for me. Because of my four languages I was always conscious that words are not 'it'.

Before I proceed I actually ask you to pinch your finger. Please do it. If you do not, you will miss the whole thing.

Whatever you say it 'is', it isn't.

Did you get that? Whatever you say it 'is', well, it isn't; because what you feel is first order experience, and what you say is not 'it', the pinch of your finger. I cannot convey this to you unless you pinch your finger. With me it is a real difficulty to convey it. I have noticed already that some here just won't pinch their finger.

Is the problem just pinching the finger? No.

Every single psycho-logical reaction of yours -- I include myself in this because I am one of you -- happens on the silent level: your love, your hate, your 'thinking', whatever. You can verbalize about these reactions but that's an entirely different thing.

So you see that it's simple about this [thump] table. How about your pinch of the finger, your love or hate, and so on? We are not capable of handling such things by old orientations. These feelings happen on silent levels; they are not verbal. We can talk about them but what we say isn't 'it'.

Now since I was born in four languages, language, mathematics included, was to me just a form of human behavior. And I knew very well that you cannot translate one language into another without changing the implication of language. For example in the Polish language you cannot say that word animal. We don't have the word at all. We can say only beast or brute.

Is this important? I will tell you how important it is.

When I was a child and for years afterward I spent vacations on our large farm. I was utilized to help supervise the harvest. It was always, you know, a hard time. The peasants knew me since babyhood and they liked me. I liked them. We were good friends. But I told them, hurry up, hurry up, hurry up. I was a restless schoolboy on vacation from school and it was all right to rush the poor peasants who were overworked the year around. A little boy, what did he know about working the year around from sunrise to sunset? Nothing. Oh, they wouldn't refuse to work for me, but finally what was too much was too much. So they used to tell me -- not many times, because it got under my skin immediately -- they told me, 'Master, please remember we are not brutes.'

They couldn't say animal. If I would have spoken English and they would have spoken English they would have said, 'Master, we are not animals.' And I would have said -- an educated white collar fellow, I would have said, 'Of course we are animals.' I would have missed the lesson. They tried to convey that they were not beasts of burden. They did not have the word animal at all as it is used -- or misused -- by the 'intelligentsia' here.

Now we, humanity, have lived and oriented ourselves about two fanciful notions of ourselves. One of them is zoological: 'man' is some sort of animal. Humans have always watched the behavior of animals and they have seen that in many instances we have animal characteristics. We have to eat, we have to sleep, and so on. 'Aha, man is some sort of animal.'

But obviously we are not horses or pigs or cows or dogs; obviously we are not. We have achieved something different from what they have.

Then all of us, the most primitive people included and you and I, we had mythological notions about ourselves. Obviously we were not dogs or pigs; we could do things which they could not. Somehow we knew that we were different, and we introduced the anthropomorphic mythological notion: we 'are' animals plus something, a 'soul' or 'mind' or what not. And when you and I, humanity, tried to live by these notions and force others to live up to them, we made endless messes.

Now it bothered me since childhood what it is that makes you and me the way you and I are. There is nothing to argue about. You have potentialities and behave the way you behave; but you behave also in some way entirely different from the way animals behave. This bothered me up to the time I came to the United States. It bothered me what makes humans human; it was a lifetime bother.

Well, once, being in New York, I visited the Woolworth Building. That was the beginning of my work, extremely painful, laborious work, wondering, wondering what in the dickens is the peculiarity of you and me that we can produce the things you and I produce. Why so? I went to the top of the Woolworth Building, then the highest building in the world. And I looked over New York and watched Broadway. Little vermin were crawling on Broadway, you and I; and then there were caterpillars, streetcars. As a human being I realized that every one of the little vermin, you

and I, was a complex problem to himself and the rest of the world, a whole tragedy; and these little vermin had produced this New York, boiling with life and work, laboratories, factories -- well, you know New York as well as I do, and the amount of work and progress achieved not only in New York but in the human world. And the question arose from years and years of wondering: why so? I couldn't accept the zoological generalization, neither could I accept the mythological.

I didn't get the explanation then but I had that socio-cultural view, realizing that every one of us is a tragedy and a potentiality for endless achievements. It was a year or two later, or three, that there occurred to me something entirely different from any known notion about humanity: that we are differentiated from animals by one particular characteristic.

It occurred to me without zoology or mythology that this school where we are sitting, the electricity in those lights, these microphones, are achieved only because we are such that an individual as well as a generation can begin where the former generation ended. You invent something. Through books or personal contact or whatever I inherit your achievements and I can start where you ended, which animals do not do. And this was the beginning of an entirely new notion about humanity.

This sounds so simple -- sounds. I will show you a little later some complexities. To start with humanity itself in building a theory was impossible because humanity is too complex for us to reorient ourselves about so-called 'man' directly from studying 'man'. So I started with plants.

Without plants there would be no animal life. There would be no humanity either. Plants are fundamental to our existence; so I started with them. What do plants do? Somehow -- never mind how, because whatever you say it 'is', well, it isn't. I wish to rub that in, because I wish you to realize that life and our personal feelings, even 'thinking', are all on the silent levels, not verbal levels. Talking is talking only, and living is going on on the silent levels. It makes no difference how we talk about them, the processes keep on going on and going on. Somehow, then, plants bind solar energy chemically; so I call plants chemistry-binders or energy-binders. This is quite clear factually; linguistically we did not have a term for that kind of activities of plants. So I invented a term, chemistry-binding, which was only a descriptive term for the -- let's call it 'behavior' -- of plants.

Now I am speaking about humanity and life altogether. You know we speak in terms of calories about us humans. There is no amount of calories of food which will account for your energy which can transform other endless energies into other fields. Your energy is here [pointing to head], which can produce the exponential function and the atomic bomb, chain reaction and so on. No amount of calories will account for that. Today it has been shown, physically in the laboratory, that the carbon atoms out of which life is made, among others, when bombarded by cosmic rays which are coming into the atmosphere all the time, are transformed in a radioactive way; and so we have a source of energy for you and me beyond the calories of food. It all turns out to be a transformation of energy but I call the plants chemistry-binders because they bind chemically the solar energy.

How about animals? They walk, they fly -- I don't speak about angels, I speak about birds -- they have mobility. So I call them, as a definition, space-binders, because they move in 'space'. That's the animal world.

Then came the most difficult problem of humans. This is a lifetime work, remember; a lifetime of wondering about mechanisms of the human nervous system. We know physiologically a great deal about the nervous system; but we do not know enough yet, we have not advanced enough yet, to understand its mechanisms on the electro-colloidal levels.

So there was the question of 'man'. Again I had to consider the statement about plants as chemistry-binders and animals as space-binders, yet remaining what we call animals, different from us. The problem of humanity was most painful and

difficult because of the complexities involved. But finally I 'discovered' the 'obvious': that we can transmit the achievements of a fellow or the achievements of a generation to the next fellow or next generation. I call that time-binding. Plants and animals don't do it.

Here I must forewarn you that in the old linguistic forms and orientations it's humanly impossible to speak sense; so sometimes we have to speak non-sense and the only way out of the difficulty is to forewarn the hearer that we are talking non-sense and go ahead and talk it. But then we put the non-sensical terms in quotation marks.

Now about time-binding. That's functional. You could argue in the old ways about the mechanisms of that transmission from generation to generation which I call time-binding and what would happen? You would have to speak -- look at the terms -- you would have to speak about human 'mentality'; then you would have to speak about 'language' -- little parts which we objectify and isolate through the misuse of language, by using language which is elementalistic in considering the human nervous system. But when we speak in terms of time-binding we describe the way humans function, the way they behave, the way their nervous system functions as a whole.

If I would have analyzed without time-binding the old psycho-logical issues I would have produced a rotten book on 'psychology'. Why rotten? Because I was too simple to be sophisticated and use a lot of elementalistic 'terminology'. In time-binding I refused to analyze the little particulars which combine together to produce what we have produced. So instead of analyzing 'thinking', 'speaking', I don't know what not, I analyzed why we happen to be time-binders, and it took me so many years after defining man as a time-binder to analyze the mechanisms of time-binding, the result of which was general semantics and Science and Sanity.

Now the point is that because I analyzed time-binding only, I produced a new natural science which works empirically because it involves a neurological integration, thalamo-cortical integration. And if you train yourself in the new orientation with the new techniques then you will see that we have come to an impasse where the old civilization has gone and a new one begins. Now we are learning how every kind of issues have to be revised. Of course achieving this is a question of years.

Take for instance the so-called 'capitalism' and the so-called 'communism'. Now we have very definite theories of capitalism and we have very definite theories of communism. Being in my field, I have no business 'taking sides'. My business is scientific analysis of what is going on. The question is what will work in a technological world -- because science has produced definitely a technological world. Everything we see around, everything we wear, everything we use, these 'mikes' included, are technological achievements. Factories and what not are technological achievements and today the situation is so complex that we must revise our old theories of whatever kind.

So what about 'capitalism' and 'communism'? It's useless to argue about them in those terms. The so-called 'communism' as we see it today would better be called a 'state capitalism' and a system of dictatorship, a totalitarianism. And the question is what will work in our world, a dictatorship or some kind of democracy? My family lived for a hundred fifty years under the Russian Tsar; I lived under that system too and I know something about dictatorships, the present ones included. And from a time-binding point of view a dictatorship of whatever kind simply won't work, and eventually won't last; it twists the time-binding of humans, and so humans themselves. And a democracy, however imperfect, after all permits us humans to behave like humans in the time-binding sense.

These issues are so complex; we have not begun to analyze them fully. And today we are going so fast in every direction -- scientifically, technologically and so on -- that we must have a new method of how to revise all those theories which need revising and which were impossible to revise under the older linguistic conditions.

And now in this connection I come to mathematics in connection with human orientation, for which I was so criticized.

A very important physicist, Enrico Fermi, was one of the men who did the fundamental work on the atomic bomb. He was asked by a newspaper man, 'What is the secret of the atomic bomb?' So to say, a rather tall order. His answer was, 'It is an exponential function.' Please remember that Fermi said the whole secret of the atomic bomb is an exponential function, the function which describes chain reactions.

In connection with the atomic bomb they dedicated lately a bronze plaque which says:

On December 2nd, 1942, man achieved here the first self-sustaining chain reaction and thereby attained the controlled release of nuclear energy.

Period and stop. How about life, including you and me, including civilization altogether? It's pretty old, a little bit older than the atomic bomb. It happens to go according to an exponential function and it involves chain reactions. I will deal with this, and how mathematics applies to it.

We have PRT , an exponential function which I introduced in my Manhood of Humanity in '21. It applies to human culture. It applies to life. Here P stands for progress, the progress made in a given human generation; R stands for the ratio between the advance of that generation and the one before; and t , the variable exponent, stands for the 'time' over which this process is going on. Combining them we get the exponential function PRT representing a chain reaction that was functioning long before the atomic bomb -- and the chain reaction called time-binding.

Now let me show you the difference between what we call an exponential function and an additive function. Let's start with an additive function of 2 and take 2 as the additive factor. Then we have by addition -- this is all baby stuff, remember -- 2, 4, 6, 8, 10, 12 and so on. Now use 2 again, but take an exponential function of 2; that is, multiply. Then we have 2 or 2^1 , 2×2 or 2^2 , $2 \times 2 \times 2$ or 2^3 and so on; multiplying each time by 2 we get 2, 4, 8, 16, 32, 64 and so on. And this is the way a chain reaction goes, shown by chain indexes. Of course you may use any number besides 2. The additive growth is slow but the exponential multiplicative growth is fast and the further we go the faster it becomes. Compare for instance the sixth terms of these two series, 12 against 64. And this is the secret not only of exponential function but also of chain reactions; of the atomic bomb and human time-binding.

Here are some examples of exponential functions. Organic growth, in you and me, bacteria, any life, follows a formula $y = ce^{kt}$, an exponential function. Decay follows the same formula except that the kt is minus. The decay even of radium follows this formula. The healing of wounds follows another exponential function. And we have the time-binding capacity of humans following an exponential function of time, PRT .

Many people do not realize the important issues involved here and how they are tied up with life, with you and me. Before Fermi told about the exponential function I did not dare speak about it this way in a public lecture, although I am not a shy man, and although in 1921 in Manhood I introduced the mathematical notion of the exponential function, and so chain reactions, in connection with humanity. It's too different from the old orientation in which we are tied up. 'What has mathematics to do with humanity?' Well, here we are. A man-made, ideal language, mathematics, corresponds structurally to the functioning of you and me and civilization altogether.

We are dealing with exponential function which means endless growth, of whatever kind. For an example to explain this, imagine what followed the invention of the steam engine. There was utilization of coal, built up through harnessing solar energy bound by plants, and we utilized this bound solar energy to produce another energy through the invention of the steam engine. Then from the steam engine we went to electricity and electrical motors. Again, what happened? A complete

revolution happened. A stage of human development happened, a new one. Now since the atomic bomb we have discovered, because of what we learned after the steam engine and electricity, so many other things that to follow up the discoveries of modern electronics and nucleonics is practically impossible, they spread and grow so fast. And this is what is meant by chain reactions, which follow chain-indexes. There is no limit to this progress.

That shows the best of human behavior, the physico-mathematical side as in mathematics, mathematical physics, engineering, etc.; 'best' because of the creative achievements of this type of behavior wherever applied, which occur because of the unique predictability of the methods. How about the worst?

After I published my Manhood of Humanity in '21 Dr. Williams, who was head of Mental Hygiene in the United States, wrote a review of it, friendly. He said among other things, 'If Korzybski wants to speak about humans he ought to know something about psychiatry. He should read a book on psychiatry by Dr. William Alanson White, who was then head of the Federal Asylum, St. Elizabeths in Washington, D. C. Well, this pricked my attention, because in Europe we used to lock up people with no psychotherapy of any sort, just lock them up and take care of them physically. Only Freud and psychiatrists after him began to deal with theories of how eventually to found some sort of general theory for psychotherapy. So I admit I didn't know much about psychiatry.

Then I came into touch with Dr. White, who was a wonderful man. He put psychiatry on an international base through his writing and produced the most marvelous 'mental' hospital in the world at that time, St. Elizabeths. I became familiar with his work. Then I asked governmental permission to study in St. Elizabeths. Dr. White educated me and I educated him in the exponential way of 'thinking'. So we exchanged knowledge and blended pretty much our outlooks.

Now if you study psychiatry you discover some amazing things about the behavior, the evaluation in 'mental' cases -- human reactions at their worst, let's call it. This contrasts with human reactions at their best, physico-mathematical and exact sciences all of which depend on mathematics. Our standard reactions are neither 'insane' nor physico-mathematical; most of us are somewhere between.

To learn the 'worst' I was forced by necessity to study psychiatry starting with actual patients to see how they behaved, how they reacted. And I also studied human reactions at their best: mathematical physics, which branched throughout science. For ten years after Manhood I was studying psychiatry and physico-mathematical stuff.

I discovered this, that we have to abandon labelling in terms of 'kind'. We have to orient ourselves by fundamental, psycho-biological bases of human behavior and speak in terms of degree. And to be able to do that we have to have a physico-mathematical orientation; we have to use exponential functions, for example, and so on, to understand human socio-cultural growth and decay also. That change from 'kind' to 'degree' means actually a breaking point between the old and the new orientation. We have to abandon the old non-sense, particularly verbal.

We translate human activity into terms of an exponential function, PRT. And then we study human potentialities, not statistical data from groups of people. Suppose, for instance, that we should take statistical data gained from studying in a 'mental' hospital, from studying sick people, then study the data and generalize from them to you and me and mankind. What kind of notion would we have of ourselves? We have to look more broadly than that. We definitely have to stop studying mankind from a statistical point of view. You cannot learn about mankind in general if you study only a colony of lepers or a colony of syphilitics or a colony in a 'mental' hospital; you cannot generalize from them and understand you and me and our potentialities. We have to study human behavior at its worst -- 'mental' hospitals, criminality, prostitution, etc.; then we have to study the best -- mathematics, physics, chemistry, mathematical foundations and so on. And then we will discover that all of us have the 'same' mechanisms, 'insane' or mathematician, you and I, except for differences in degree.

With this understanding of time-binding, based not on statistical data of group behavior but potentialities of human time-binding such that each individual or generation can start where the last ended, we have to build an entirely new notion about humanity: PRT, an exponential function. With time-binding we have to understand that the potentialities of us as humans involve exponential functions. As the late Professor Cassius Keyser said, with humans it matters not only what man is, but what man thinks he is.

Today we are facing a very serious problem which you know from newspapers. History changes. It took a First World War to produce time-binding. Out of this followed general semantics with the exponential function of 'time' as the base of study; and finally -- let's not wait for a third war. We have to revise the existing theories in every field from a new point of view. The old analyses of those theories have been exhausted in verbalism. Today we have to apply a new 'verbalism', a new formulation based on PRT, an exponential function of 'time' which applies all through life, mankind included and in particular. Then there is a great deal of hope.

If you read my books or hear me, what I have to say is extremely simple. It is not simple in application, not at all. It is very difficult, because you have to break the old habits of speech [and reaction].

Following again the achievements of mathematicians I can give you an example of this breaking with the old. Mathematicians knew that they could solve equations of the first degree algebraically. They knew they could solve quadratics, equations of the second degree. Then they knew, they could prove mathematically, that they could solve cubic third degree equations. They could solve all fourth degree equations -- oh, more complexities, but they knew all of that. So finally came an overgeneralization: We can solve all equations algebraically. This was a credo of mathematicians. Finally a youngster of twenty-two, Galois, was killed in a duel following from a love affair. The night before he was killed he wrote what is called his 'mathematical testament', an epoch-making work in which he proved that equations of degree higher than the fourth cannot be solved algebraically at all. He then immediately produced a new theory, the theory of groups, by means of which higher-degree equations can be solved. So the step was such: realization first that for equations higher than fourth degree, no algebraic solution. We humans as a time-binding class of life never quit; he didn't quit. He produced a new way of handling equations which would give the solution.

So here is our hope: the realization that the solution cannot come in the old way, that we have to revise our approach to problems through the revision not of language but structure of language, borrowing our wisdom about human potentialities from human reactions at their best, not worst. Then there are solutions to our human problems.

I was happy to see you, and glad of the chance to talk to you. I hope that the realization that in the old way there is no solution, and that we have to find a solution in a new way, will leave you hopeful; for we humans, when we realize that, we always find a solution.

AS WE GO FORWARD . . .

Our general feeling and intent towards the tasks ahead are perhaps best summarized in the closing paragraphs of 'A Memoir: Alfred Korzybski & His Work':

In one way we can say Korzybski's work was 'finished'. In another hardly begun. . . . For us the work of the future calls for more cooperative endeavor. A methodological synthesis needed for progress of our knowledge of man-as-a-whole-in-his-environments, for its application in science and education, research and practice, has been elaborated in a single brain. Its use values have been demonstrated by Korzybski himself and by a substantial number of individuals trained in the non-aristotelian discipline. . . . Pioneering the discipline has, of necessity, been carried on in an amorphous atmosphere. To go forward we shall need to coalesce. We need not less spontaneity but more consensus on essentials, on directions. We need inter-discipline cooperation and some mechanism for working in groups. Fostering such development now becomes a function and aim of the Institute as the center for non-aristotelian training and work. Thus Korzybski's time-binding efforts will live and grow.

The next two years will of necessity be a period of transition. We shall be exploring with co-workers and friends of the Institute ways and means for instrumenting and developing these cooperative endeavors. We shall carry on, adapt, enlarge and improve, we trust, the established program of Institute activities.

There seems to be general consensus, so far as we have evidence now, that at all costs this Institute, which Korzybski founded, must be carried on dynamically as the non-aristotelian training, publishing and coordinating center for many years to come. Where, how and by whom this should - or can - best be done in the long run remains an open question for the present.

Here are some near-future objectives beyond our routines of operating and financing the Institute, the membership program, the Bulletin, teaching, consultations, etc. Some are already in work.

In 1951 we are planning to publish under the Institute's imprint: (1) The Collected Papers of Alfred Korzybski, including all his published writings exclusive of Science and Sanity and Manhood of Humanity. (2) An inclusive 'Subject Index', covering both the Collected Papers and the two books. This will be prepared by Guthrie E. Janssen, holder of the first Alfred Korzybski Fellowship and formerly of the Institute staff. (3) An offset printing of the texts of two of Korzybski's Seminars - the Holiday Intensive Seminar Course given at Lime Rock, Conn., 27 December 1948 to 4 January 1949, recorded by SoundMirror, and the Seminar given at Olivet College in April 1937 which was mimeographed by the College at that time. These seminars will be edited and arranged by Guthrie Janssen and are now in course

We are also planning on the preparation of several workbooks and instructional guides for teachers and study group leaders to be used, for instance, with Selections from Science and Sanity. In preparing these materials we shall need the cooperation of many persons. This autumn we will make a small start with the distribution of a mimeographed series of 'Non-aristotelian Worksheets' as developed by William F. Loomis, MD, for an introductory course in biological science at Massachusetts Institute of Technology which he reported on in his paper 'A Non-aristotelian Presentation of Embryology' at the Third Congress on General Semantics. These sheets have been edited and elaborated by Ralph Hamilton of the Institute staff. Several students have used them in manuscript form and reported on their general usefulness in study of the sciences. Details will be announced later.

As soon as possible I plan to visit several centers across the country where there are general semantics study groups, or considerable numbers of Members of the Institute, students of Science and Sanity, etc., and discuss with them various ways in which we can collaborate in forwarding the usefulness of Korzybski's work. This will also give us an opportunity for informal conferences on methodological problems which recurrently arise in the theory and practice of the discipline.

W. H. H. H.

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